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Dinner Chat

He Went On

MOST appropriate to the approaching observance of Holy Week is the following meditation by the Most Rev. Archbishop Goodier, S.J. It bears the simple title, "He Went On."

Jesus from His childhood had the deadliest of enemies,

Yet He went on.

Jesus was ignored and passed over for 30 years,

Yet He went on.

Jesus was not quite understood, even by His Mother,

Yet He went on.

Jesus had the very worst interpretations put upon His very kindest actions,

Yet He went on.

Jesus had all His words warped, twisted; falsely reported, magnified, minimized; made to mean the very opposite, by men set expressly to catch Him,

Yet He went on.

Jesus had no support from those in authority; only suspicion, heckling, condemnation,

Yet He went on.

With the people He failed rather than succeeded; succeeded in things that meant nothing,

Yet He went on.

Jesus was criticized about His rights; condemned as one who was unorthodox; proved wrong out of His own mouth,

Yet He went on.

Jesus was worn to death by labor; now by excessive loneliness, now by the pressure of the crowd,

Yet He went on.

Jesus was sneered at by the great, patronized by the learned and old; treated by His friends with galling familiarity,

Yet He went on.

Jesus knew very little gratitude,

Yet He went on.

Jesus had none to share His burden, none with whom He could talk,

Yet He went on.

Jesus was slighted, even laughed to scorn, when He gave of His very best,

Yet He went on.

Jesus had sentitious and wise friends to tell Him what mistakes He made, and what He ought to do, and how He ought to do it,

Yet He went on.

Jesus was deserted by everyone, even His best friends, who were scandalized in Him, disappointed by Him,

Yet He went on.

Jesus was betrayed by one He had most trusted; betrayed by one of His first priests; betrayed for such a paltry price; betrayed with a kiss; betrayed to a rabble of ruffians!

Yet He went on.

Jesus was denied by one on whom He most relied,

Yet He went on.

Jesus was hanged as a common malefactor, between two other malefactors,

Yet He went on.

Jesus endured the sense of utter desertion; even by His God and Father,

Yet He went on.

Jesus was never without those who hated Him — really vindictively hated Him; who plotted against Him, who maligned Him behind His back, who did all they could to ruin Him; and, in the end, He knew they would succeed,

Yet He went on.

Jesus saved others; Himself He could not save,

Yet He went on.

Jesus is passed over and contemned by generation after generation,

Yet He goes on.

Vulnerable

READING about the devastating havoc of war in other lands, hearing it described by radio commentators, seeing it in the news reels, and talking with refugees from England and the Continent, makes one a philosopher.

Do we really appreciate the American way of life?

Do we take our comforts too much for granted?

And, has our city living made us soft — and *vulnerable?*

The other day some lads with a touch of early Spring fever were flying a kite and the string tangled in a high-tension line. It "shorted" across some service wires. There was a spectacular display of fireworks, the fallen wires started a grass fire, and the firemen were called to two nearby houses.

Out here in our peaceful Royal Oak suburb — and specifically in the writer's home — electric clocks stopped; a radio comment on news from the war front fell silent; the refrigerator down in the kitchen quit work; the electric stove burner went out; the oil burner stopped — and for an hour or more our homes and offices went unlighted, cold and crippled.

Accustomed as we are to having all our comforts at the push of a button, we were annoyed momentarily until the services were restored.

But, suppose this accident had been a case of intended *sabotage* — or a war bomb!

Suppose we, like the harrassed people of England, were *under fire every day and every night!*

Or, suppose some mischievous Communists are given orders for a general tie-up — of what avail are *any* of the utilities?

Metropolitan Detroit had a taste of it a week ago when a truckers' blockade tied up the city's food terminal. New York had a bus strike. Multiple instances are reported throughout the country. They will increase.

' ' '

Has our American way of life made city dwellers too dependent upon these vulnerable utilities?

Take this wire-break: Homes with oil burning steam plants depend upon four services for heat — oil fuel, conveyed by pipeline, railroad and motor truck; gas for the pilot light and electricity for the motor, both supplied by privately-owned utility corporations; and water for the boiler pumped at a municipal plant.

A fifth columnist's sabotage bomb at any point would render the population helpless.

' ' '

Our forefathers moved into this same Michigan woods with an ox team and a good ax. Whatever they couldn't make they did without.

The difference in our "way of life" in the brief span of years between their day and our own is almost unbelievable.

Pete Wants National Defense Against Taxes

HELLO, FOLKS:

Well, here I am again 'n I c'n say th' same thing 'bout my reg'lar sekratary. Th' only diffrunce is, I'm glad 'bout th' whole thing 'n she isn't. I'm beginnin' t' beleeve she is a bit tired uv me 'n my idul chatter, as she calls it. Maybe she's not usta bein' back t' work 'r somethin' 'r maybe she isn't over her cold yet. These Spring colds reely hang on, don't they? Worse'n a flea, f'r bein' pesky 'n ornery.

T' make bad matters worse f'r th' poor soul, she went down town t' look f'r a new Easter bonnut 'n she had one heckuvatime tryin' t' get one that looked ennything like a hat. She said if y' wanut t' buy a baskut uv fruit 'r a garden bukay 'r a shovul why y're all set. But she isn't th' type, she ses, so th' ol' one is gonna get a brushin' off 'n sally forth come Easter morn.

Golly, but I'm glad I don't hafta worry 'bout clothes! I guess we fellas have a lot t' be thankful f'r, eh?

' ' '

Yep, I, at least, have a lotta be thankful f'r, 'cause I don't have ennything. Sounds kinda funny, doesn't it? But I think I'm right, 'speshully when I hear what my big brother Pal tells me 'bout th' world 'n all th' bad things that are goin' on in it 'n 'bout billions uv money bein' spent 'n 'bout how all th' peepul in th' country now 'n littul boys 'n girls who'll be born years 'n years after all uv us are gone'll hafta pay taxus t' try 'n pay off th' det that's bein' piled up this very minnut.

Pal ses sometimes he wishes his Boss'd stop talkin' 'n worryin' 'bout it 'cause it jus' ruins his digestyun 'n gives his faithful Great Dane th' jimjams, 'n Pal ses if y're smart, y'll keep away from th' jimjams. It seems they won't let y' sleep nights 'n they fix it so that even Mary's cookin' doesn't taste like it otta.

Yeh, there's all kinds uv taxus out which make th' $1 my folks hafta pay out f'r me each year look like th' shadow uv nothin'. There's taxus on korperashuns, I unnerstand, that take away most uv th' profuts. Sounds silly, doesn't it? Ennybuddy knows that in order t' run a bizznuss y' gotta make profuts 'r there's no point t' bein' in bizznuss. 'Sides, y' need somethin' t' put back inta th' outfit t' improove it, seems t' me. Well, I guess that pertikular tax reely is hittin' below th' belt in lotsa kases, but there isn't much that c'n be done 'bout it — jus' dig down deep 'n hand th' money over.

Then there's that defense tax y' see all over. It's a penny here 'n a penny there t' defend us 'gainst somethin'. If y' don't mind me 'spressin' my persunal opinyun jus' at this point, I'm beginnin' t' think we need a tax t' raise some money t' defend ourselves 'gainst th' taxus — 'r somethin'.

Oh, yes, 'n there's a tax komin' on, so I hear, that's gonna be slapped on t' what're kalled luxries. That's th' tax that skared Deadline Daddy inta buyin' that new baby-blue Luxry Liner he's sportin' 'round. Leave it t' him t' get in under th' deadline no matter what it is!

I've been told that car's even got a guvner on it 'r in it 'r somethin'. Y' can't prove it by me — I went out t' look at it th' other day when it was parked out in front uv th' offuce, sparklin' like a saffire in th' mornin' sun, but I couldn't see a soul in it. Maybe th' guvner was havin' his mornin' kup uv koffee with Perrin.

' ' '

Well, I guess this bit uv nonsense has been a tax on you, too, so I'll run along now 'n pester Mother Coughlin f'r th' rest uv th' day.

Oh, yes, 'fore I go I wanna remind y' that we don't wanna loose enny uv our readers on akkount uv their subskripshuns expirin'. If y've receeved y'r notice don't jus' stik it in a drawer 'r hide it behind th' klock but sit right down 'n send in y'r renoowal at once.

S'long, Folks. See y' Easter Monday.

— Pete

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Comment

Catholic Extremism—and Compromise

ARCHBISHOP Michael J. Curley of Baltimore gave his *imprimatur* to a pamphlet entitled *"Catholic Extremism,"* written by Reverend Paul Hanly Furfey. This outstanding clergyman is the author of two books entitled *"Fire on the Earth"* and *"This Way to Heaven,"* published by The Preservation Press, Silver Spring, Maryland.

The pamphlet to which we refer likewise comes from the same press.

Father Furfey, diplomatically and gently indicting Catholic compromisers, divides the Catholic world, clerical and laical, into two groups which he designates as the "moderates" and the "extremists."

Of the moderates, he says:

"The moderate group justify their position on the ground of realism. They emphasize the fact that one can count on only a moderate amount of good will either among Catholics or among non-Catholics. Since this is the case, they say, let us be satisfied with a moderate and practical program of social reform, instead of making our ideals impossibly high. It is better to try to accomplish a little and succeed rather than try to accomplish a great deal and fail.

"The moderate group profess loyalty to the Church's teaching, of course, but they are not inclined to emphasize the less readily acceptable portions of the Church's doctrine and, where freedom of opinion exists, they are likely to accept those views which are less extreme.

"In action this group show the same moderation as in doctrine. They are averse to the more sensational means of propaganda and confine themselves to political action, to social work, and to education as the usual means of effecting social change.

"As a result, moderate Catholic social thought advocates charity towards the Negro, but balks at social equality. It advocates world peace, but takes no action which would greatly offend the militarists. It talks about the living wage, but becomes very cautious in discussing specific strikes. It discusses social justice, but fawns on wealthy men and politicians. It prides itself on its prudence, its moderation, its avoidance of rashness and extremes. If Mr. Babbitt cannot be induced to become a mendicant friar, at least he may be induced to give a hundred dollars to the Community Chest."

Of the extremists, Father Furfey says:

"The extreme Catholic position, on the other hand, is very frankly idealistic. It holds up an impossibly high standard which, it confesses, will never be widely accepted. It places more emphasis on the grace of God than on political action. It is willing to do justice, though the heavens fall, and even more ready to practice charity under the same condition. It is profoundly shocked at our treatment of the Negro. And it regards social work as a poor substitute for charity."

Viewing both moderates and extremists, the author remarks:

"When we compare these two positions it is well to remember that they both may be held by loyal Catholics, in the sense at least that either position is free from mortal sin. This, however, does not imply that each is equally representative of the spirit of Catholicism. Looking at the question under this latter aspect, I must profess my conviction that what I have called extreme Catholicism, represents the true mind of the Church as expressed in her official teachings, in the lives of the saints, and, above all, in the life and teachings of her Divine Founder. In the limits of this pamphlet it will, of course, be impossible to justify this view completely. I shall confine myself, therefore, to a consideration of Catholic extremism as exemplified in the *New Testament*."

* * *

The great decision for Catholics of this generation — both clerical and lay — is to decide in which classification they will place themselves—the moderate or the extremist.

Helping us to form the decision, Father Furfey says:

"The moderate Catholic boasts of his realism. But the extreme Catholic position is not less realistic, for it recognizes as a fundamentally important fact the existence among men of a malign force which is called in *New Testament* language *the world*. To understand the extreme Catholic position it is quite necessary to realize the implications of this important concept.

"The word *world* is used with various meanings in the *New Testament*. Sometimes it means the physical universe. Sometimes it means all humanity. But in the special sense which we are now discussing, it is used to denote the totality of all those human beings who refuse to accept the doctrine of Christ as a rule of life.

"The world, in this sense, is then, first of all a collection of individual human beings. But it is more than this. These individuals are welded by a certain co-operation into an effective unity. As a result we are justified in speaking of the world in the singular number.

"What gives the world this unity of action against the Gospel? The *New Testament* seems to give a very definite answer to this question—and the answer is a most surprising one. For the sinister unity of the world is attributed quite clearly to Satan. He is repeatedly called the 'ruler of this world.' It is Satan, therefore, who furnishes the singleness of purpose which makes it possible for the world to unite against God and against His Christ.

"We must bear in mind that the world is not to be identified with the State nor with existing economic and military forces; for all these things have a legitimate reason for existing. There have been powerful rulers, rich men, and soldiers who became saints. Nevertheless, there is a sort of natural law by which the most worldly men gravitate to positions of power. Certainly, an avaricious man is more likely to become rich than is a man poor in spirit. Certainly, an ambitious man is more likely to become a successful politician than is a humble man. Thus it comes about that although the world in the *New Testament* sense is not identical with wealth and power, it usually happens that the rich and powerful are worldly men.

"It is for this reason that the Church has so constantly been persecuted by the civil authority from the first persecution in Jerusalem to present-day persecutions in Russia, Mexico, or Germany. This is such a normal thing that Our Lord warned us that general approbation was a sign of internal weakness: *'Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.'* (Luke 6:26.)"

* * *

Definitely, Father Furfey advocates our becoming extreme Catholics. In plain language he writes:

"In sharp contrast to the world with its utilitarian morality, Christ taught a supernatural rule of life. He summarized this rule of life under the double precept of love for God and love for neighbor. The second part of this precept, namely, the obligation of charity, forms a complete and perfect social philosophy. The duty of the citizen is summed up with entire adequacy in this simple commandment. But although the language of the precept is simple, we are unwilling to learn its mystery. For when Christ taught us to love, He held up to us an ideal so high, so unworldly, so heroic, that the highest ideals of merely human wisdom appear cheap and shoddy by comparison. He taught a wild intensity of love. He taught a love that should be utterly selfless, that should overstep all barriers of race and social class and human relationship. He preached this love in words which leave us breathless with amazement:

" 'You have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him the other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away. You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to

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you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and bad, and raineth upon the just and unjust. For if you love them that love you, what reward shall you have? Do not even the publicans do this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.' (Matthew 5:38-48.)"

"If we are to have this intensity of love toward strangers and toward enemies, what must be our feeling toward our fellow members of the Church of Christ?

"In answering this question Our Lord uses the strongest possible language to express the intimate unity which exists between Him and His faithful followers. Not only do the members of the Church constitute His kingdom on earth, but they are His Mystical Body. This doctrine is developed particularly by St. Paul, 'We being many are one body in Christ, and everyone members one of another.' (Rom. 12:5). 'For in one Spirit were we all baptized into one body, whether Jew or Gentile, whether bond or free . . . and if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of member.' (I Cor. 12:13, 26-27).

"Passages of this sort could be multiplied. The unity of Christians one with another, then, should be like the physical union of one member of the body with another. This surely is emphatic language, but it is surpassed by Our Lord's words at the Last Supper when He compared the unity of Christians with the unity between the persons of the Blessed Trinity, 'That they all may be one, as thou, Father, in me, and I in thee.' (John 17:21). Surely language cannot be more emphatic than this!"

* * *

Father Furfey suggests that the moderate Catholics are "compromisers."

Said he:

"The solution proposed by the moderates for this question is that we should not antagonize the world, but should rather cooperate in so far as we can do so without committing mortal sin. The moderate believes, therefore, in those forms of Catholic action which the world will at least tolerate if it does not approve. His solution is of the nature of a compromise. The moderate Catholic strikes a shrewd bargain with the world. He agrees not to urge the more unacceptable forms of Catholic action and he expects the world to make certain concessions in return. This compromise covers a wide area. Let me call attention to the following forms:

"**(1) The Political Compromise.** The moderate Catholic agrees not to protest against extreme nationalism, race discrimination, and the unjust distribution of wealth and income, or, if he does protest, he confines his protest to mere words. In return he expects from our legislators such things as freedom of worship, freedom from interference for our parochial schools, and a respect for the Catholic opinion in regard to birth control. He may even be able to obtain a few concessions, harmless ones, to the cause of social justice, such as the passage of inadequate social-insurance bills.

"**(2) The Personal Compromise.** The moderate Catholic agrees to abstain from criticism of our more scandalous millionaires (particularly when they are Catholics). Furthermore, he even agrees to honor such men. He accepts money from them and appoints them to trusteeships in his institutions. In return he expects to receive from worldly and prominent men, respect for himself, for the Catholic clergy, and for our Catholic organizations and institutions.

"**(3) The Social-Work Compromise.** The moderate Catholic agrees that Catholic social work shall be confined exclusively to the distribution of relief, the care of delinquent children, and the like. Furthermore, he is allowed by the terms of the compromise to advocate social legislation, if it is fairly harmless to the world. But he agrees to abstain from any really thoroughgoing criticism of the present socio-economic system which has made wide-spread want inevitable. In return, the moderate Catholic receives large contributions from worldly men for his pet charities and is allowed to sit on the executive committee of the local Community Chest!

"I cannot help feeling somewhat sad about the position of our Catholic social work. In the present period of acute distress, to whom can the poor and despised turn for sympathy and understanding if not to the Catholic social worker who is supposed to represent the charity of Christ? What a shame then that he finds that Catholic social work is not altogether uninfluenced by the moneyed interests."

* * *

Father Furfey then outlines the position of the so-called Catholic extremist — which position he seems to uphold:

"The foregoing represents Catholic action as advocated and practiced by the Catholic moderate. What, now, does the Catholic extremist advocate? His program is very simple. Not only does he oppose any compromise with the world, he actually glories in the world's enmity. He regards the friendship, even the toleration, of the world as sign that he himself is not walking in Christ's footsteps. *'Woe to you when men shall bless you.'*

"The extreme Catholic will admit that political action may be useful as a palliative measure if we can carry it through without losing our self-respect. But he regards as the only satisfactory program, the living of the doctrine of the Mystical Body of Christ. In a word, he refuses to recognize as a problem at all the question of the practical adjustment of the world on the one hand and the Mystical Body of Christ on the other. He will consent to no adjustment.

"The Catholic extremist hates compromise. He feels that it is his duty to proclaim *all* the Church's dogmas, even those which are most unacceptable to the world. He is not afraid to criticize powerful groups. He is not disposed to flatter the rich. If these tactics bring him the world's enmity, he counts that a blessing."

* * *

The pamphlet *"Catholic Extremism"* supports its author's contentions — even at the cost of indicting Peter, the Prince of the Apostles; even risking the charge of "anti-Semitism" by reviewing the cause of Christ's death.

Father Furfey continues:

"Which one of these two positions is nearer to the thought of the *New Testament?* Let us turn to that book and see.

"Our Lord lived in a time and place not unlike our own. There existed the same vile *dichotomy* of rich and poor, powerful and weak, the respectable and the outcast. Exactly as in our day the poor, driven to desperation, were willing to lend an ear to any leader, good or bad, who offered to make their discontent articulate. Exactly as in our own day the rich and powerful were uneasy in the face of this growing discontent. They were afraid of a revolution, and no wonder; for the history of the period is marked by a series of abortive revolts.

"And now we come to a fact of central importance, a fact which we can never meditate too long, the fact, namely, that in this situation Our Lord gave His whole life to the completest possible opposition to the selfish 'upper' classes who were oppressing His poor. I say 'His whole life' advisedly, for He began at Bethlehem by being born voluntarily poor.

"Can we ever grasp the full social significance of that breathless fact?

"Jesus Christ, the Lord of Creation, chose to be poor. He chose to identify His whole life with the oppressed working class.

"After having lived as a poor man for some thirty years, Our Lord began His public life and, almost at the very beginning of it, He chose to antagonize the rich and powerful by a most dramatic act. He chose the most public occasion possible. Jerusalem during the Passover season. He chose the most public spot in Jerusalem, the Temple. He chose what was to many Jews the most sensitive aspect of the Temple, the economic aspect. Then He chose to do the most public and insulting thing possible — *He raised the lash and drove the buyers and sellers out of the Temple!*

"I commend this passage to those cautious Catholics who keep repeating that our Catholic action program should contain nothing sensational, nothing violent, nothing extreme.

"Such conduct naturally merited the cordial hatred of the upper classes, but Our Lord's popular following was too great to permit any overt act against Him at the moment. And so there ensued a whispering campaign. Behind His back the opposition found fault with a Man who dared to defy the rich and take the side of the poor. 'Why doth your master eat with publicans and sinners?'

"At length the opposition became so powerful that Our Lord was no longer able to preach freely in public. Then there ensued the period of wanderings, when He lived largely in retirement, devoting His time to the spiritual formation of His Apostles.

"It was during this period that Our Lord first revealed the mystery which the moderate Catholic can never understand, the mystery of success through failure. He revealed a plan of action very different from that conceived by the still imperfect Apostles. He was indeed to be a King, but His throne was to be a Cross. He was indeed to end the wrongs of the poor, but He would do so by failure. Then Peter, his idea of Catholic action still being that of the moderate Catholic, ventured to protest, 'Lord, be it far from thee; this shall not be unto thee.' Who turning said to Peter, 'Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things

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Comment

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that are of God, but the things that are of men!' (Matthew 16:22-23). Thus was the worldly wisdom of moderation rebuked by the supernatural wisdom of the Son of God!

* * *

"After this, events moved swiftly. When Our Lord visited Jerusalem during the last year of His life for the Feast of Tabernacles and again for the Feast of the Dedication, there was no longer any attempt to disguise the enmity towards Christ of that strange collection of rich men, politicians, and hypocrites, to whom Saint John refers simply as 'the Jews.' This was a period of hairbreadth escapes.

"I like particularly the passage in the seventh chapter of St. John's gospel in which we read how the rulers and the Pharisees sent hired thugs to apprehend Our Lord. But the hired thugs were overawed and came back shamefacedly. 'The Pharisees therefore answered them: Are you also seduced? Hath any one of the rulers believed in him, or of the Pharisees? But this multitude, that knoweth not the law, are accursed.' (John 7:47-49).

"Here is an unholy alliance between power and learning. The rich and powerful are quite sure in their *laissez-faire* doctrine when they are supported in their opinion by subservient university men. They sneered therefore at this strange doctrine which was popular with the uneducated multitude, but which had not yet made converts among the powerful and the learned, the rulers and the Pharisees.

"Finally the climax came. As the Passover feast of the year 30 drew near Our Lord had a decision to make. Should He attend the feast or not? To do so meant certain death. Yet He chose this death, not because such a depth of humiliation was necessary for our redemption, but because in His love for us He was a Divine Extremist and because the mystery of success through failure was one which He would teach in the most dramatic possible manner to His followers.

"The fundamental cause of Our Lord's Passion, therefore, was His free desire to die for us; but it is well to inquire into the legal cause as well.

"For many years I used to wonder why the Jews put our Savior to death. The Gospel record of the Passion seemed almost a strain on one's faith. For it was hard to believe that intelligent and civilized human beings could consent to the death of One, Whose every act during His long life had been an act of love for men, One, Whose every word had been a word of Divine Truth, One, Who had gone about doing good, healing the sick, comforting the afflicted, bringing hope and courage to the despairing.

"I used to wonder at this. But I have been reading the newspapers for the last two or three years and I no longer wonder. For the selfishly rich and selfishly powerful have always hated and persecuted an individual, be he good or bad, who ventured to lift his voice in denunciation of their special privilege. Our Lord had committed what in the eyes of the world is the unforgivable sin. He had denounced social injustice! He had denounced it not in moderation, not tactfully, nor in polished phrases — but bitterly, with mordant sarcasm, in language which the most ignorant could not mistake. 'Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. Blind guides, who strain out a gnat, and swallow a camel . . . You serpents, generation of vipers, how will you flee from the judgment of hell?' (Matthew 23:23-26, 33).

"The world will never pardon language like that. The world has only one answer for such arguments, an answer which involves, first, ridicule, then, persecution, and finally, death.

"So it came to pass that the Jews brought Christ before Pilate and lodged a formal accusation against Him, saying, 'We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that He is Christ the king.' (Luke 23:2).

"This accusation is a strange mixture of truth and falsehood; but it is easy to appreciate the point of view which it represents. The Jews were accusing Christ of preaching a social doctrine which was inconsistent with their selfish interests. Truly He had put Himself forward as 'Christ the king.' And for this He died.

"A maudlin sentiment has represented the Crucifixion as a pathetic thing. And a maudlin art has represented Christ on the Cross as a beaten man. This is essentially a worldly view. The death of Christ is, of course, a thing of infinite sorrow, a cosmic tragedy, but deeper far than this, it is a glorious thing. He was killed by the Jews because He had denounced social injustice, but by His death, He has shown us the way to overcome the world — the mystery of suffering, the mystery of success through failure. The Cross has shown us the emptiness of worldly prudence. The Cross is and must always be our program of Catholic action."

We suggest to our readers to supply themselves with copies of this pamphlet and Father Furfey's book *"Fire on the Earth."*

Most suitable are they for reading in this present crisis.

They can be obtained from ***The Preservation Press, Silver Spring, Maryland.***

Catholics and Statistics

IN HIS *Holy Roodlets* (March, 1941) Canon Jackman of England contributes the following:

"A recent computation of the strength of the various religions of the world puts Catholicism at the head of the list with 398,277,000 members, though the *1941 Catholic Directory* and *Whitaker* only give 366,185,084; but would it be blasphemy to wonder how the figure is arrived at?

"Ten years ago Catholics were supposed to number 334-millions: why, how, when did we suddenly leap to the fantastic figure of 400-millions? And who is the poet responsible for the leap? But our statisticians can beat poets into a cocked hat.

"During the last War, about 2,000 French priests were killed in battle. In 1925 the figure had risen to 12,000 in the Catholic press; and last year one of our Catholic papers raised it to 28,000.

"Statistics bear some resemblance to high finance, in that nobody is let to understand how either comes to its formidable figures. The Catholic statistician's pontifical utterance that we are 400-millions should, in the name of public honesty, be discredited, until they give us the simple addition by which they succeed in reaching the top of the ladder. Let us have the rungs.

"But what does it matter any way? We should, however, fear God's punishment as meted out to David. (Cf. 2 Kings xxiv, and Par. xxi.)

"If we must count, suppose we count Sunday Mass-goers. What a different story we should get, and no room for the vanity for which David was so severely punished.

"Or, suppose we count our *absentees* as suggested by Archbishop Cicognani!"

Are Jews Religionists?

CONSTANTLY it is asserted that Jews are the object of attack because of their religion.

Constantly it is affirmed that anti-Semitism is purely anti-religionism.

What are the facts?

The *B'nai B'rith Messenger* (March, 1941), helps to clarify the question: "Is Judaism a religion?"

In an article by Ira Eisenstein we read:

"The Jews are known as a 'religious' group, and, for the most part, they speak of themselves as belonging to a religion. Yet most Jews today are not affiliated with religious institutions, and many who are, contend that they have joined synagogues for all the activities which the synagogue conducts — except religious services. They become members of congregations for the social, educational or recreative values they may derive from membership."

Taking the above Jewish assertion at its face value, it appears that the majority of Jews are not religionists. Hence Jews are not persecuted on account of their religion, in Germany or elsewhere.

The cause or causes of their disparagement must be sought elsewhere; not concerning us at the moment.

We are merely interested in setting down the statement which appears in *B'nai B'rith Messenger* — one of the most influential and authoritative publications in the Jewish world.

The *B'nai B'rith* article indeed maintains that "the prime mistake is to speak of the Jews as a religious group."

Accepting this viewpoint as adopted by the Reconstructionist Jews, the author maintains that "Judaism is a *civilization;* and Jews are held together by a common sense of kinship or closeness to the various elements in that civilization . . ."

Precisely because Jews parade Judaism before the world as a civilization — a civilization composed of members in the ranks of Jews who, for the most part, are irreligious, they can never expect anything else except opposition from the civilization proposed by Christ and held — at least, in theory — by Christian leaders.

Christianity is composed of Jew and Gentile; Judaism is Jew only.

It is quite impossible for a logical person to conceive how there can be co-operation, good feeling and good will existing between the Jews and others as long as the Jews insist that Judaism — composed for the most part of irreligious Jews — is a *civilization which their leaders are endeavoring to impose upon the world.*

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NATIONAL WEEKLY

Social Justice

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Founded 1936 by Father Coughlin

Mobilization Day—When?

IT IS generally known that President Roosevelt holds the power to declare an emergency.

When that power will be invoked, is a matter of speculation.

At the moment, the country is not prepared to acquiesce peacefully to the philosophy of "Emergency Day," even should the President declare that an emergency exists, because every person knows that we have not formally declared war.

Nevertheless, the declaration of an emergency is in prospect.

Some persons are of the opinion that it will eventuate before September of this year.

They base their prediction on the likelihood of England's downfall by that time.

And they argue that when England will have been surrendered by Britain to the Axis powers, the majority of Americans who identify "Britain" with England, will conclude that the all-aid-for-Britain program has fizzled out.

From many indications, it appears that the cause of England is lost.

When England falls, the New Dealers will find themselves on a down-grade to oblivion because they identified the entire destiny of the New Deal with Britain's cause which, we repeat, is accepted by the majority of Americans as England's cause.

Then, there will be unrest in our country.

Then, factory production, most probably, will go in reverse.

Then labor will be handled rather roughly by the administration.

Then, strikes will be prohibited.

Then, the rank and file of the C.I.O. and A. F. of L. will begin to murmur as soon as it is suspected that the Government is using strike-breaking methods on them.

Then, the *emergency*.

It is definitely ironical to find Mr. Roosevelt — now the largest employer of labor — threatened with the Frankenstein monster which he was responsible for creating through the media of sit-down strikes, riots and property seizures.

This Frankenstein creation, possibly, will strike back at its creator.

There are more dangers in the declaration of an emergency today than were anticipated by those who conceived the idea in the first place.

A New Kind of Civil War

A NEW kind of civil war is the vogue in America.

It is war between capital and labor.

It is a war rapidly evolving into a struggle between labor and the Government.

Witness the Allis-Chalmers incident, where Government officials order men back to work and a C.I.O. official orders them to continue on strike!

This civil war is being waged on many fronts.

The International Harvester Company.

The Farm Equipment Workers Organizing Committee.

The Bethlehem Steel Company shipyards in New York.

The McCormick branch of the International Harvester in Chicago.

The Steel Workers Organizing Committee (261,000 employes).

The United States Steel Mill at Gary, Indiana.

The United Shoe Workers of America.

The Sullivan Machinery Company at Michigan City, Indiana.

The Washington-Eljer Company at Los Angeles.

Bloody war has spread all over Europe.

Industrial war is spreading all over America.

Hitler is the great aggressor in Europe — with plenty of arguments to support his aggression.

Is the C.I.O. the great aggressor in America — with plenty of arguments to support its position?

The United States Government has encouraged, sponsored, protected and defended the C.I.O. from the outset.

If, as a result of this civil war, the United States Government cracks down on the C.I.O., labor will be regimented and the country will be more or less totalitarianized.

If the C.I.O. cracks down on the Government, labor will occupy the seats of the mighty at Washington in a Proletarian State.

It seems that we are in for trouble on the principle of damned if we do and damned if we don't.

And historians will trace the trouble back to the sit-down strikes in Michigan where property was seized and the majesty of the State defied under the regime of an administration which wanted to avoid bloodshed.

The entire affair could have been stopped then and there, so some think.

Others think that 1936 saw the last free election in the United States; for, following the outcome of that election, we found ourselves committed to a policy of Socialism with all that it entails, including this new kind of civil war.

Yugoslavia—Monroe Doctrine

IT APPEARS that the Government of the United States of America has jumped into the German-Yugoslavian dispute with both feet.

The Yugoslavian government (prior to March 27, 1941) signed a pact with the Third Reich which was tantamount to joining the Axis.

Twenty-two weeks hence, 17-year-old Peter the Second would have become king in fact as well as in name of the Yugoslavs.

His courtiers were persuaded to arrange a *coup d'etat*, thereby seizing the reins of the Yugoslavian government; and either arresting or expelling the members of the proletarian government responsible for signing the pact with Germany.

Quoting the Associated Press of March 27: "The United States, acting swiftly to bolster courage and Axis defiance in Yugoslavia, promised today to give that country's new leaders effective material aid in fighting off any aggression."

That is the end of the *Monroe Doctrine!*

Henceforth, it is a mere historical document memorable *for what used to be.*

Henceforth, the *Monroe Doctrine,* in practice, is as obsolete as is an independent Congress.

Henceforth, the *Monroe Doctrine* is as antique as the ruins of the Coliseum.

Henceforth, the *Monroe Doctrine* will be honored as much as is the tradition of George Washington's "no foreign entanglements."

The United States Government has butted into Europe as far as it is possible to "butt in."

While we have been talking about the fear of Hitler's invasion, we have been practicing an American invasion into European affairs.

Definitely, we should now prepare to defend ourselves against the inevitable consequences which this last foray into international politics will invite.

Both Britain and the United States have promised to give Yugoslavia a great deal of help in fighting off the Germans.

A similar promise was made to Poland and to other "lost" countries.

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Strike! U.S.A. vs. C.I.O.

IT WOULD be difficult for our readers ever to forget Father Coughlin's untiring advocacy of a labor union for the industrial worker.

It will be difficult for our readers to forget his hostility to the C.I.O. — not because of its principles, but because of its leaders and their activities.

The Royal Oak pastor — preaching to the largest audiences ever addressed by a clergyman — was courageous enough and practical enough, Christian enough and American enough, to distinguish between the advertised principles of the C.I.O. and the actions of the C.I.O.

Father Coughlin believed that a tree should not be judged by its foliage (advertised principles), but rather by its fruits (its deeds).

That was Christ's measuring stick. That measuring stick was good enough for the Radio Priest.

Several years ago the C.I.O., advertising that it proposed to establish unions for all branches of industry and common labor, made its appeal to a nation in which such unions had been cried down by the captains of industry and the officers of government.

America was ripe for such a union — particularly, the America that had tasted the bitter vinegar of a man-made depression traceable, for the most part, to the modern usurers in high finance — modern usurers who, as yet, have escaped the lightning of a wrathful people.

Eventually, the C.I.O. was established under the leadership of that great organizer, John L. Lewis, who did not disdain to accept support from Communists; who did not refrain from permitting Communists to help him organize and direct the activities of the various units in the C.I.O.

Sit-down strikes were born — and the legality of these were questionable.

Seizures of property were executed — and the legality of this was questionable.

Michigan automotive labor was organized, for the most part, by communistically inclined henchmen — and the morality of this was questionable.

Eventually, class ascendency was proclaimed through the promotion of a C.I.O. political party.

* * *

The advertised principles of the C.I.O. were one thing. Its activities were another.

Campaigning to clean the C.I.O. of its Communist leadership; endeavoring to persuade the C.I.O. that seizure of property was immoral and illegal; and attempting to teach the masses that a labor union must not become a political party, lest America evolve into a proletarian State — Father Coughlin sacrificed the prestige he had won and became the object of attack from those who preferred to dabble in theories, refusing to face facts.

* * *

By November, 1939, the Chrysler Motor Corporation strike was in full swing.

Some 65,000 members of the U.A.W.-C.I.O. employed in this motor industry were milling in the streets.

On November 12, 1939, the Radio Priest said:

"The Department of Labor and the courts in the United States are invested with sufficient power to terminate the causes of this senseless strike so that our men can get back to work; so that our women and children may be clothed and sheltered and fed respectably, instead of being made innocent victims of a strike. Let Government advise the men to go back to work. Let Government assure the men, and the corporation, that the causes of their dispute will be settled fairly and justly by the supreme authority of the State. The continuation of this strike is unreasonable now and was unnecessary to begin with."

In that same discourse he said:

"Public authority is challenged to eliminate from this Republic the uselessness of strikes and the tendency on the part of certain labor leaders to preach either the direct or indirect seizure of property which tends towards the ultimate abolition of private property and the raising of the banner of collectivism.

"Public authority can no longer afford to play labor against capital and capital against labor, being content to sit on the sidelines when the chief casualties are the working men themselves, together with their families."

And he added:

"Strikes are reasonable only as a last resort; only when labor and capital cannot or will not come to an agreement, and only when Government either is not empowered or refuses to settle the dispute. In this case those conditions do not obtain. Government is empowered to handle the situation and Government can and will act if both Chrysler and the C.I.O., under the pressure of the working men themselves, insist upon it . . .

"Strikes are neither Christian nor American in view of the laws now written upon our statute books. The Christian and the American way is not to interrupt work, not to *sabotage* pay envelopes, not to bring distress upon the homes, not to paralyze a great metropolitan center such as is Detroit.

"The Christian and the American way is, in the words of Pius XI, which he wrote relative to a syndical state, *'for the public authority to intervene if the contending parties cannot come to an agreement.'*

"These words, which he wrote relative to a syndical State, might be considered to have a bearing upon our American conditions in view of the laws, I repeat, which are now on our statute books."

* * *

A young priest — misguided by whom, we do not know — broke into public print to assail Father Coughlin for the contents of the speech he made on that famous day, November 12th.

Straining at a gnat and swallowing a camel, this clerical gentleman — whose name is unimportant — tripped Father Coughlin on one accidental, and incidental, word misspoken in his discourse and left in the minds of most persons the confusing conclusion that the substance of the November 12, 1939, discourse was unsound and disapproved by ecclesiastics in general.

The mills of the gods grind slowly — but effectively.

Previous to November, 1939, some ecclesiastics from pulpit and rostrum encouraged the men in their audiences to join the C.I.O. with as much fervor as they pleaded, in many cases, for the men to associate themselves with the Holy Name Society.

Their argument ran thus:

"There is nothing wrong with the advertised principles of the C.I.O.

"The Catholic Church wants unions.

"Therefore, in this country of mixed religions, it is the duty of Catholics to join the C.I.O."

To these innocents the inner workings of the group which contolled the C.I.O. — names and addresses unknown to the general public — the inner workings, we repeat, were unknown.

* * *

But now, in March, 1941, when the jigsaw puzzle begins to take form; when the veil begins to lift; when the light of truth is beginning to dawn; when the C.I.O. defies Government by insisting on a strike when there is no need to strike — where do these erstwhile supporters stand?

The Allis-Chalmers Manufacturing Company of Milwaukee, is the focal point of the denouement.

Some 7,800 men, affected by the strike — recently in progress there — are ordered back to work by the United States Government authorities.

And the C.I.O., issuing a counter order, shouts through the mouth of Harold Christoffel: "Those who return (to Allis-Chalmers) will lose their jobs!"

SOCIAL JUSTICE, indeed, is interested in learning the whereabouts of the C.I.O. supporters — particularly, its clerical supporters, in this controversy.

SOCIAL JUSTICE is interested in learning if they are still campaigning for men to join the C.I.O. which is now defying the Government.

Where are those gentlemen in this crisis?

Are they willing to tell the C.I.O. members, whom they persuaded to join that organization, to stand by the C.I.O.?

Or, since these same persuaders were, for the most part, ardent New Dealers, are they courageous enough to abandon C.I.O. leadership and stand by the United States of America?

It will be interesting to discover their position — and distressing to discover if they will prefer to hide behind the bulwarks of silence.

As for the unknown clergyman who gained transitory notoriety by sniping at Father Coughlin when the latter pointed out the un-Americanism of strikes as conducted by the C.I.O. and under the present circumstances, let him rest in peace.

* * *

This comment is written, first, in vindication of the stand taken by Father Coughlin in 1939 and previous to that date, even at the cost of experiencing the effects of the whirlwind sown by good but ill-informed men.

It is also written to insist once more that principles are no better than the men who execute them; that fruits, not foliage, is the measuring stick of goodness.

And it is finally written to bear out the prediction made by Father Coughlin that

(Continued on Page 8)

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Comment

(Continued from Page 7)

this country would be inflicted with strikes, following the passage of the *Neutrality Act*, on the basis that if the United States became the arsenal for one belligerent it would become the target for another. And target it has become — not a target from without, but a target from within.

Harry Bridges, Michael Quill, Maurice Sugar and the multiplicity of Stalin lovers, including Sidney Hillman and Miss Perkins, who have risen to positions of power in the ranks of Government and labor, are still in the saddle.

Strange bedfellows, these clergymen and Communists who helped build up the C.I.O.

At least, the Communists have not deserted their baby, leaving it a wastrel on the doorstep of America.

On the Home Front

What Are Reds Waiting for?

As GOVERNMENT officials seek legal *anti-toxins* for the strike epidemic threatening to kill our national defense and "aid-to-Britain" program, suspicion grows stronger that Communist agitators are putting on another "dress rehearsal," in preparation for their Moscow-directed *putsch* to take over American industry.

Violence flared at strike bound plants, provoking even the most ardent friends of labor to demand rigid Government regulation to thwart *sabotage*.

Clearly indicative of Communist *technique* in effecting industrial tie-ups was the revelation in Milwaukee that at least *40 per cent of the ballots in the Allis-Chalmers strike vote of January 21 were fraudulent!*

In proceedings before the Wisconsin State Employment Relations Board, attorneys for the U.A.W.-C.I.O., which called the strike, admitted that their own handwriting expert found "*considerable irregularities*" in the ballots.

Experts called by the company testified that a minimum of 2,400 of 6,759 employe ballots cast in favor of the walk-out were spurious.

The union opposed the company's motion for another strike vote among workers, however, on the ground that the State Labor Board has no authority to order such an election.

"The union admits that the vote of January 21 was no good," a union attorney said. "Fraudulent, illegal ballots in large numbers have been found. We admit it. We make no defense because such an act is beyond defense."

Caught red-handed, the union refused to end the walk-out even after O.P.M. Director William S. Knudsen and Navy Secretary Frank Knox ordered the plant reopened.

Harold Christoffel, a known Communist and president of the C.I.O. local, admitted the strike election was phoney but declared, "The basis of this strike is just, and the union will continue it and win it."

C.I.O. President Phillip Murray, along with R. J. Thomas and George Addes, president and secretary-treasurer respectively of the U.A.W.-C.I.O., sent telegrams of protest to Knudsen and Knox, "challenging their authority" to direct resumption of plant operations.

As company officials complied with the Knudsen-Knox order, union officials intimidated workers with warnings *that they would lose their jobs upon settlement of the strike on the union's terms.*

* * *

Meanwhile, State Police were called to quell disorders at Bethlehem, Pennsylvania, after local officials admitted their inability to keep strikers at the huge steel works in hand.

Col. Lynn G. Adams of the state force charged that the walk-out was fomented by 100 paid agitators sent to Bethlehem for that express purpose. Automobiles of workers and policemen were overturned and several persons injured before the local police asked for state reinforcements.

Two days earlier, Chairman Martin Dies of the House Committee on un-American activities submitted evidence to Congress showing that many of the C.I.O.'s Steel Workers Organizing Committee had Communist records.

Citing by name 27 men and women and giving their Red connections in considerable detail, Mr. Dies said, "from its inception the S.W.O.C. of the C.I.O. showed a strong disposition to place on its payrolls scores of organizers who had records of Communist Party membership.

"This is in line with the basic strategy of the Communist Party, which is one of organizing in the most important of our industries regardless of the numbers of workers employed there."

* * *

At Richmond, Indiana, and at Chicago, skirmishes between C.I.O. strikers, police and non-strikers marked the union's battle with the International Harvester Company. A Richmond union leader defiantly asserted that the month-long strike in that city's plant would continue even "if it means the spilling of blood in the gutters!"

Strikes at two other International Harvester plants also were in progress.

These, along with tie-ups in three other factories, were the only disputes referred to the newly created National Defense Mediation Board by Labor Secretary Madam Perkins.

At this writing, strikes in 12 more plants — all engaged in defense production — are considered imminent.

* * *

Still smoldering and liable to burst into flames any day is the C.I.O. controversy with the Ford Motor Company in Detroit.

This situation conceivably could touch off an organized, nation-wide Communist drive to seize control of vital defense industries.

Some years ago, after his return from the Philippines, Supreme Court Justice Frank Murphy — then Governor of Michigan — quoted President Roosevelt as saying:

"If Communism breaks in America, it will be in the Detroit area where it will first manifest itself."

Months later, during the wave of sit-down strikes that engulfed Michigan, Governor Murphy declared: "Communism is not coming. *It is here!* The only thing needed is for them to begin confiscating property."

At that time there was talk of Governor Murphy calling out the National Guard.

But now, the National Guard has been called to the colors. Michigan's National Guard is in Texas!

Untrained conscripts fill the nearby Army posts.

Weakened by recent graft indictments, the Detroit city police force has been deprived of many experienced veteran officers, whose places have been filled by rookies.

Corruption in the sheriff's office, the county prosecutor's office, and the city council has caused Detroit citizens' faith in their public servants to waver.

At Fort Wayne, an Army post in Detroit, unions in charge of building barracks are the only "garrison."

In Soviet Russia's Moscow Museum of Revolution hangs a map of the United States of America. The center of the great automobile manufacturing industry in Eastern Michigan is indicated, but instead of "Detroit," it bears the name "Lewistown," after John L. Lewis, recently head of the C.I.O.

If you were a Stalin strategist with this revolutionary map before you; and you were in possession of the facts related above; and you were ordered to "turn on" the revolution in America — either to aid Stalin's Axis partner, Hitler, or on your own — where would you start?

So would Joe Stalin.

What is he waiting for?

Peace Annoys *PM*

DUNCAN AIKMAN, who has just completed a tour through the Central States, writes in *PM*, pro-British, pro-Russian New York tabloid:

"Every third or fourth person I met asked me, 'Why are you Easterners so excited about this war?' "

Mr. Aikman countered with the question, why aren't Westerners excited?

They replied: "We're not bothering anybody. If we let those European countries alone, they can settle their own rows, so why should anything happen to us?"

Mr. Aikman became alarmed.

It must be, he decided, that when the Westerner "gets a reasonable degree of success and happiness, his life objective . . . has been achieved, and his business from now on is to live on the fat of his justly earned, cheerful fortunes."

This attitude is shocking to Mr. Aikman and *PM* because it "makes decisions on vital questions like war or peace, intervention or isolation . . . aid-to-Britain or just selling-to-Britain, much more difficult."

PM won't be happy until these Westerners can be converted into hysterical warmongers and leave their farms, where they "smell the young wheat coming up in the Spring," to fight and die on the blood-irrigated fallow farmlands of some distant continent.

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Behind the War

All Refused to Disarm

IN HIS statement before the House Foreign Affairs Committee some weeks ago, Secretary of State, the Hon. Cordell Hull, laid upon Germany the blame for the disruption of the Disarmament Conference.

Said Mr. Hull:

"Germany, from the time that Hitler and his associates came to power in 1933, began feverishly to construct vast armaments, while following a program of repeatedly made and repeatedly broken promises as a part of a skillful diplomatic game designed to lull the suspicions of other countries.

"After employing for several months at the Disarmament Conference in Geneva tactics which have since become a distinct pattern of German policy — further demands as previous demands are met — Germany, in October, 1933, *rendered impossible any effective international agreement for limitation of armaments* by withdrawing from the Disarmament Conference."

Mr. Hull's statement to the House Foreign Affairs Committee contains an error. The French, the English and the Germans were *all of them guilty in preventing effective disarmament.*

For example, it was the English air experts who refused to agree to the abolition of aerial bombing!

If the Polish politicians had not listened to the provocative promises of London and Paris. Poland would not today be a "lost nation" among the peoples of the world.

The Disarmament Conference to which Secretary Hull makes such specific reference was a farcial fiasco. Its deliberations were of too recent memory, and too widely recorded, for any arrant misstatements about them for propaganda purposes to confuse honest thinking now.

Lest SOCIAL JUSTICE be accused of relying upon "prejudiced foreign sources," we shall quote Sir Philip Gibbs. Mr. Gibbs is an Englishman.

On page 121 of his book, *"Across the Frontiers,"* the reader will find the true story of the Disarmament Conference to which reference is made in the State Secretary's testimony.

Without further comment of our own upon Mr. Hull's charges, we quote Sir Philip Gibbs:

"An acid test of the League's sincerity — or rather the sincerity of its member States — was to be found in the fulfilment or non-fulfilment of its pledge to establish general disarmament on a low scale for national defense.

"There are people who deny that this pledge of disarmament was ever made. But the words are clear in the Covenant:

" 'The members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety . . . The council shall formulate plans for such reductions.'

"It was also stated formally at the Peace Conference that the 'conditions as to German armaments are not solely intended to incapacitate Germany from a renewal of her policy of military aggression. They also constitute the first step towards the reduction and general limitation of armaments, as being one of the most effective preventives of war, and one of the first tasks which the League of Nations must strive to perform.'

"These and other pledges on disarmament were unfulfilled.

"They have never been fulfilled, and now instead of disarming the whole world is busy feverishly piling up the most monstrous mountains of explosive material and all the instruments of slaughter in the sacred name of 'self-defense.'

* * *

"At long last the Disarmament Conference began," the author continues. "Preliminary work had been done by preparatory commissions. After repeated delays and evasions, of which this country (England) was in part guilty — *there was no enthusiasm in our Foreign Office for a general limitation of arms* — the opening of the full conference took place in February, 1931 — thirteen years after the World War — under the presidency of Arthur Henderson, known everywhere as 'Uncle Arthur.'

"The first session of the conference was preceded by a demonstration of world-wide extent which was perhaps — I think it was — the most tremendous and emotional expression of public opinion and public hope ever organized on behalf of peace.

"From many countries came petitions and prayers for the successful work of the conference, with millions of signatures from the mothers of men, from all the peace societies, from all the churches, from millions of ex-service men and millions of students in many nations.

"I was present at the sending off of one of these monstrous petitions, and was deeply moved by the speeches of women who sent it on its way to Geneva. Heaven alone knows what happened to it and to all the others when they reached the League! Perhaps they are still there in Geneva getting mouldy in dark vaults. The hearts of the world's statesmen were untouched. Their brains were untouched by this universal yearning for something to be done to prevent what now happened — the rearmament of the world.

"I attended some of those deliberations of the Disarmament Conference. Year after year, the delegates and the experts talked and talked. Any concrete proposal was immediately torn to shreds by the representatives of one country or the other. M. Paul Boncour, that handsome white-haired Frenchman, like an actor of the *Comedie Francaise*, spoke with a sob in his voice of the blessings of peace, and on behalf of France obstructed any proposal which would reduce the military strength of that country.

"Our own delegates, less interested in armies than in navies, argued against anything which might weaken our supremacy at sea. Our air experts, led by Lord Londonderry, *made reservations about the abolition of aerial bombing and thought it a very good and economical way of dealing with naughty natives.* They discussed quantitative and qualitative disarmament with the zeal and subtlety of medieval school men debating metaphysical problems. Year after year they talked and talked and never settled anything.

* * *

"Seeing the impossibility of obtaining any unanimity on general disarmament, subcommittees were set up to deal with a separate and smaller problem which it was thought might score some actual achievement. It was the possibility of stopping or checking the traffic in arms by private manufacturers and traders.

"This business in lethal weapons had aroused hostility and disgust in the public opinion of many countries.

"Even before the World War it had been the object of passionate attack by anti-militarists who based their charges against the *"Merchants of Death,"* as they called the private manufacturers and traders in arms, upon many scandals and rumors of scandals of a most corrupt kind in many countries. Now after the war there was a heavy traffic in arms amounting to millions of pounds sterling every year.

"Great Britain took the lead in this business and her private manufacturers were selling their wares—nice new machine guns, bright new field guns, delightful little bombs, millions of cartridges, tons of high explosives, to any country in need of them. They were going to Japan, contemplating a war in Manchuria, and to China for defending themselves against that aggression.

"Keeping their factories busy by these orders the private manufacturers were enabled—that was their main line of argument—*to retain their expert staffs, develop new designs, and keep themselves capable of expansion when their own country would need their services on a big scale.*

"It was a complicated problem, as well I know, because afterwards I sat on a Royal Commission to deal with it, and spent a vast amount of time on its examination. Nothing whatever was done about it at Geneva except to produce a number of interesting proposals which led to no effective result.

* * *

"The main Disarmament Conference provided some first-class sensations for newspaper correspondents and their readers.

"Andre Tardieu, Premier of France, got in first with a plan which was a fine bit of play acting, designed to sabotage the chance of anything practical being done by proposing the impossible. He wanted to establish an international army under the sole com-

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Why Transports?

ANOTHER passenger liner, the 24,000 ton *Washington* of the United States Lines, has been chartered by the War Department for use as an auxiliary transport in the Army transport service.

Conversion of passenger ships and freighters into transports has been in progress for months.

What soldiers are intended to be transported?

What will be their destination?

President Roosevelt told America only last Fall, while pleading for re-election, that American boys would not be sent to fight on foreign soil. President Wilson, too, we recall, was elected on a pledge to keep us out of war.

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Comment

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mand of the League to restrain any aggressor nation. Few of his own countrymen believed in his sincerity.

" 'The Tardieu plan,' says the French writer, Victor Margueritte, 'was nothing but a game to amuse the company . . . Experience had shown that discussion of a single one of the points raised might last for months and years. The Tardieu plan led nowhere. It was one of those feats of legerdemain that always succeed to admiration at a disarmament conference.'

"M. Litvinov of Soviet Russia also had a plan. It was to scrap all arms everywhere at a time when Japan had invaded Manchuria and was smashing her way into Shanghai—and at a time when the Red army numbered many millions.

"Mr. Hoover of the United States sent a plan. It was the most practical. It might have been adopted by general consent. He proposed to reduce the weapons of attack and to increase the means of defense. He suggested a heavy reduction, by one-third, of all armaments, the abandonment of tanks, chemical warfare, and all bombing airplanes. Ramsay MacDonald adopted part of this plan in a later proposal.

"After many weeks and months of discussion the conference adjourned with an orgy of pompous oratory which meant precisely nothing and disgusted all the delegates who had hoped for real progress. They were the delegates of little nations.

* * *

"During the session two wars were raging; murderous, aggressive and very "modern" in the latest type of weapons. One was the Japanese attack on Manchuria, the other the war between Bolivia and Paraguay—a Red Indian warfare in its character, both sides being supplied with everything they required for mutual slaughter by the arms manufacturers of many nations sitting at the conference table.

"The monster petitions praying God's blessing on the conference, *with hundreds of millions of signatures from the humble folk of the world, were ignored.*

"The statesmen of the great powers—including our own — played for time and delay, and discussed unrealities with an air of spiritual earnestness.

"What was the main cause of all this hypocrisy?

"First of all the French determination to thwart the German plea for equality of rights on a low basis of armaments. Tardieu's plan, however fantastic at that time, was to create an international army which would crush Germany if she violated by one hairsbreadth the "sacred" treaties rooted in injustice. There are many now who will say: 'France, after all, was right!' But it was a policy which led to Hitler and German re-armament!

"The second cause was the fear of the new nations among each other. They had dealt harshly with their minorities. They looked across their frontiers with suspicion. They did not think equality at a low level good enough for self-defense.

"The German representatives *protested at the methods of the conference* and, once again, demanded equality of rights.

"After many discussions between Great Britain, France and Italy a theoretical acquiescence in German right to equality was granted.

"Mussolini was the leader of a new plan to safeguard peace by a four-power pact in which Germany should be the fourth signatory.

"Reluctantly, and against strong public opinion in France, M. Daladier, now (1938) French premier, agreed to this proposal which included Germany's claim to armed equality in due course, and at a low level."

British Raiding in Ireland, Now

THE BRITISH propagandists—domestic and foreign—concentrate their efforts toward American involvement in the war on the emotional appeal that Great Britain is defending the cause of "democracy and Christianity" against the pagan hordes of Nazis who "persecute religious, racial and political minorities."

SOCIAL JUSTICE deplores the persecution of Jews and Christians in Germany—and Soviet Russia—as intensely as the most ardent interventionist.

But all this "oppression of minorities" and all the "aggressions" are not identified with Nazi Germany.

Great Britain is guilty of the same crimes for which she indicts Germany and on which she rests her case as the champion of Christian civilization.

Yet, the Empire's transgressions of the *past* are dismissed as irrelevant by the interventionists, and its sins of *oppression today*—in Northern Ireland, for example—are, for some mysterious reason, unpublicized by the American newspapers.

Interventionists overlook, or deliberately ignore, Britain's infamous record as the greatest aggressor of all time and as a persecutor of religious and political minorities.

"Ancient history!" shout the interventionists, either through ignorance or an intentional disregard of facts.

"Can't you short-sighted isolationists forget the wrongs of centuries ago?" they harangue. "Great Britain is a 'democracy.' Her 'way of life' is henceforth our way of life!"

So goes the hysterical cry of those who advocate all aid to Britain now—including war if necessary.

* * *

Assuming, merely for the sake of the argument, that Britain has become righteous—which it has not—the American defenders of Britain still have a woefully weak case, for it must be acknowledged by the most rabid Anglophile that Britain is fighting to maintain possession and dominance over many illgotten gains.

If Britain has become righteous, and a defender of the faith, when did the transformation occur?

Can anyone name a date?

Certainly, it was not before the first World War. Certainly, it was not during the war. And, most certainly, it was not after the war when she imposed a needless starvation blockade on the millions of helpless and innocent men, women and children of Central Europe.

Certainly, it was not in the vicious vindictive *Treaty of Versailles,* which crippled Germany, carved up Europe and bred the conditions producing Hitler and the present war.

And certainly it was not in its treatment of Ireland—before, during or after the first World War.

While Britain professed to be waging a conflict for the right of self-determination of small nations, it sent soldiers, and brigands, into Ireland to defeat the Irish exercise of that right.

Britain murdered, burned, pillaged, starved and tortured. It closed Catholic churches and persecuted Catholic priests.

That is *not ancient history.* It happened barely 20 years ago when the present Prime Minister of Great Britain, Winston Churchill, held the high post of War Secretary in the British Cabinet.

Forced at length, by the indomitable resistance of the Irish, to abandon its campaign of terrorism, England agreed to establishment of the Irish Free State.

In doing so, however, the British who once again have resurrected their hypocritical concern for the "independence of small nations," partitioned Ireland in order to keep a foothold of sovereignty on Irish soil.

* * *

The Northern Six Counties of Ireland remain a British possession. And there, to this day, the Catholic minority is subjected to British outrages that find parallels only in Nazi Germany's reported persecution of Jews.

We hear much of the latter over the radio and read more of it in the daily press, but not a paragraph is ever printed in the metropolitan newspapers about British oppression of minorities in Northern Ireland.

An American public, awakened to the facts of Britain's alleged "democracy and Christianity," would rebel at any idea of endangering America's future safety by financing and fighting a war to preserve British imperialism.

* * *

The Roman Catholic Bishop of Down and Connor, in Northern Ireland, presents some illuminating testimony concerning British "democracy and Christianity," in a recent *Pastoral Letter* read in all churches of the Diocese.

"Raids on Catholic houses by the forces of the Government have taken place in Belfast on a scale that is almost incredible," the Bishop is quoted in *The Standard,* of Dublin. "They began in September, 1939, and have continued regularly since then.

"Till the end of September, 1940, raids, as reported in the *Irish News,* occurred on 52 different dates, averaging one each week, and it must be remembered that there were many other raids that were never reported. They varied in frequency: *in the month of July last there was a raid almost every other day;* then last October the Minister of Public Security said, 'the raids will go on,' and in pursuance of that policy from the middle of November till the end of last December raids were carried out almost nightly.

"In estimating the extent of these raids one should not fall into the error of supposing that only one family was affected when a raid was carried out on a particular date. Many families were involved on each occasion; for instance, *on the 18th of July it was reported that 100 houses were raided!*

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Who Governs Britain? Britishers Tell Us

IN THE *New Britain* Magazine (London, June 20, 1934) this question was answered, almost seven years ago, by the eminent Arthur Kitson.

His contribution unveils the insidious propaganda of both *"Disraeli"* and *"The House of Rothschild"* — two Hollywood concoctions designed to entertain and deceive theater-going Americans.

Explicitly, he points a finger at the City of London financiers.

Historically, he designates, among others, Mr. Winston Churchill as one of the supporters of the international gold seducers.

Without qualification, the author indicts the former Labor Prime Minister, Ramsay MacDonald, who was elected on the slogan of "making money the servant of industry" only to betray labor.

Scholarly, he recalls the devastating statement made by the former Prime Minister, David Lloyd George, to support his arguments to the effect that Britain is the *slave of an international financial bloc.*

For the edification of Americans who respect the great Lord Bryce, he recalls what that world-famous diplomat wrote twenty years ago: "Democracy has no more persistent or insidious foe than the money power . . ."

And, finally, Mr. Kitson unveils the perfidious use of the word "democracy."

Thus, the above paragraphs skeletonize the answer to the question, "Who Governs Britain?" — an answer of two words — International Bankers!

* * *

To emphasize that SOCIAL JUSTICE is in nowise hostile to England, or to the English people, but is definitely opposed to Britain and Britishers — because the latter, at the outset of the World War, were wed to the policy of internationalism and gold worship through which they hoped to control the world — we quote at length Mr. Kitson's article as a gesture of applause both for the England of tomorrow and true Englishmen whom he represents.

Here it is:

"From whom does the demand for a return to the gold standard emanate? Certainly not from the public, nor from the leaders of industry or trade, nor from scientists, nor artists, nor from agriculture, nor from labor!

"It is quite certain that if the question were submitted to the public by the referendum, the number in favor of this policy would be insignificant.

"Why, then, does the Government insist upon giving its revival serious consideration? There is only one answer. *The demand comes entirely from one source, viz., the inner circle of the City of London financiers!"*

"There is no other group of individuals in any profession or business, within the United Kingdom, of similar dimensions, who could bring any influence to bear on the Government which would induce them even to consider any change in our existing legislation.

"Indeed, no other similar body, numerically speaking, would be able even to secure an audience by deputation with the Prime Minister. For what reason, then, does the Government bow to the dictates of these members of the moneylending class?

"What hold have they on the Government?

"The answer is to be found in the power they hold in the realm of money — a power which has been deliberately and freely handed over to them by our various administrations, especially that of Mr. Stanley Baldwin and Mr. Winston Churchill.

"It seems amazing that statesmen and politicians, who crave power themselves, should have enacted laws which have made them subservient to these irresponsible moneydealers.

"Was it the result of ignorance or something worse?

"Did Mr. Stanley Baldwin, Mr. Winston Churchill, and their associates really know that when they passed the *Bank Note Act of 1928* they were making the Governor of the Bank of England virtually the dictator of this country?

"Did the Treasury officials, such as Lord Bradbury and Otto Ernst Niemeyer, understand that this *Act* would render them, in practice, the servants of the Bank of England?

"For more than a century the London City financiers have practically controlled the financial policy of our various Governments of whatever professed political creed.

"In spite of the loud proclamations of Mr. Ramsay MacDonald and Mr. Philip Snowden of their intentions to 'make money the servant of industry,' as soon as they obtained office they became as subservient to the moneyed interests as any of their predecessors. Not a single change, nor the slightest weakening of the stranglehold on the political, industrial, and trade operations of this country which the bankers have exercised from the time Sir Robert Peel handed over to the Bank of England this power, was effected by these self-styled champions of the people! They appear to have been quite satisfied, after having obtained their Governmental positions, with the accompanying comfortable salaries. If we are to judge from appearances, the ambitions of these gentlemen have been fully satisfied, the one by remaining Prime Minister, and the other in securing a peerage and a seat in the House of Lord — an institution which he and his former associates have so often denounced!

* * *

"If any reader of this article has doubts regarding the power of the financiers, let me quote from the utterances of distinguished statesmen and bankers:

"The following was from an address by the great Gladstone and is published in Morley's well-known life of this statesman: 'From the time I took office as Chancellor of the Exchequer I began to learn that the State held in the face of the Bank and the City an essentially false position as to finance . . . The hinge of the whole situation was this: the Government itself was not to be a substantive power in matters of finance, but was to leave the Money Power supreme and unquestioned. In the conditions of that situation I was reluctant to acquiesce, and I began to fight against it by financial self-assertion from the first . . . I was tenaciously opposed by the Governor and Deputy Governor of the Bank who had seats in Parliament, and I had the City for an antagonist on almost every occasion.'

"Coming to our own times, let me quote the following from an article which appeared in the *Johannesburg Star* of September 12, 1924, by Mr. Lloyd George. He was writing in regard to the Dawes scheme which the International Financiers forced the German government, at that time, to adopt. He wrote: 'That agreement would never have been reached without the brusque and brutal intervention of international finance. The protocol that was signed on Saturday last is the triumph of the International Financier. He swept statesmen, politicians, jurists, and journalists all on one side and issued his orders with the imperiousness of an absolute monarch who knew there was no appeal from his ruthless decrees. This statement (the Dawes scheme) is the joint ukase of King Dollar and King Sterling!'

"Again, listen to this from the Vice-President of the Institute of Bankers: 'Immediately after the war,' said Sir Drummond Fraser, 'the politicians and not the bankers dominated the situation . . . What we need for the safety of national finance is a permanent Governor of the Bank of England possessing a status which renders it possible for him to reverse the position! The Governor must be the autocrat who dictates the terms upon which alone the Government can obtain money!'

* * *

"The late Lord Bryce in his *'Modern Democracies'* (1921) wrote the following: 'Democracy has no more persistent or insidious foe than the Money Powers, to which it may say, as Dante said when he reached in his journey through Hell the dwelling of the God of Riches, "Here we found wealth, the great enemy." That enemy is formidable because he works secretly, by persuasion or deceit rather than by force, and so takes men unawares. He is a danger to good government everywhere.'

"Lord Bryce proceeds as follows: 'The truth seems to be that democracy has only one marked advantage over other governments in defending itself against the submarine warfare which wealth can wage, viz., publicity and the force of public opinion. So long as Ministers can be interrogated in an assembly, so long as the press is free to call attention to alleged scandals and require explanation from persons suspected of an improper use of money or an improper submission to its influences, so long will the people be at least warned of the dangers that threaten them. If they refuse to take the warning they are already untrue to the duties that freedom prescribes.'

"Unfortunately, this 'advantage' Lord Bryce mentioned has been destroyed by Parliament since the war. *Questions regarding the Bank of England, its conduct and its objects, are not allowed by the Speaker.* Even where the public interests are concerned, questions in which the Bank is concerned are referred to the Treasury officials who refuse publicity. The press, as we know, is now controlled by the Money Power, as well as all other main channels of publicity, such as the cinemas, the radio, and many leading publishing houses.

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Comment

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"This Money Power does not scruple to deceive the public by a deliberate perversion of historical facts. In the popular film *'Disraeli'* (the Jewish statesman) there is an incident deliberately invented for the purpose of extolling the moral courage and patriotism of their hero. Disraeli is represented as threatening the Governor of the Bank of England for refusing — or at least hesitating — to advance the money necessary for the purchase of the Suez Canal shares from the Khedive of Egypt, which he had undertaken on behalf of this country. Naturally the public are led to applaud this scene. But one wonders why, of all the statesmen since the time of Lord Liverpool, Disraeli was the only one willing and able to defy the Money Power. And why should he succeed where his rival, Gladstone — who was certainly no moral coward — failed? The answer is that this incident never occurred. Disraeli himself, in the House of Commons, admitted that he had secured the money from the Rothschilds, his friends, and for which they were paid a handsome commission. *The Bank of England was never asked!*

"A recent letter to *The Times* from the son of the Governor of the Bank during that period testifies that when Disraeli stated in the House of Commons that he went to Rothschilds as the only banking house that could advance so large a sum of money immediately, the Governor — who was a member of the House — said to his neighbor, 'What a lie! If he had asked me I would have let him have the money at once!'

"In the recent film *"The House of Rothschild'* some scenes which are made to appear as historical are purely imaginary.

"But all this is for the purpose of creating public sympathy with those who are shaping the destinies of mankind in a manner few people dream of.

"Here let me mention an incident which occurred soon after the war. A few currency reformers had a Bill prepared by an eminent barrister, which was to be introduced to the House of Commons. Knowledge of this reached one of the City bankers who mentioned it to me personally. When I expressed the opinion that this reform measure was greatly needed, he told me that no measure modifying in any way the monetary or banking systems of this country could possibly become law without the approval of the City financiers. He added, 'I will make short work of this proposed Bill.' And he did. The Bill was never heard of again.

* * *

"What is the use of Parliamentary elections, of all the political turmoil of choosing and electing representatives to Parliament, and of the enormous expenditures which the public have to provide in electing a Government which is powerless to protect them? *Democracy in this country has become a farce!*

"The real governing power is not at Westminster nor at Downing Street, but rests partly in Threadneedle Street and partly in Wall Street, New York! There sits every day in the Bank of England premises, during banking hours, a representative of the Federal Reserve Board of New York for the purpose of advising and even instructing the Governor of the Bank regarding his policies. When the Governor and Deputy-Governor were invited to testify before the recent Macmillan Committee, the Governor introduced Mr. Sprague — his American adviser!

"Under our present banking laws the British people have lost control of their own credit. When a nation loses complete control of its monetary affairs it loses its freedom. Britons boast that for nearly one thousand years they have never been enslaved by an invading army nor by military conquest; but they have been and are today enslaved by the most insidious and unscrupulous power the world has ever known, through the stupidity and ignorance of their own Government!

"Was it to this period of imbecile statesmanship that Shakespeare referred when he said:

" 'That England, that was wont to conquer others, Hath made a shameful conquest of itself'?"

* * *

The United States of America, pretending to defend England and Englishmen through our present administration, really befriends pre-war Britain and Britishers.

This is another way of saying that the American Government supports internationalism and the control of the world through gold.

And this internationalism and gold control, as Father Coughlin has persistently pointed out, is the right wing of the Marxist bird of prey.

As yet there are few Americans who appreciate the devastation being wrought through the agency of own national defense and "all-out-aid for Britain" policy.

Determined to avoid the Scylla of Marxism and Communism, most Americans are not aware that they are about to be destroyed by the Charybdis of New Dealism — another word for pre-war "Britishism."

These three forms of political power — Communism, Naziism and New Dealism are all of them off-shoots of Marxism. Fascism — in some instances — can be associated with them as a fourth power, but not in all instances.

By four possible devious means they all arrive at the same goal — the total regimentation of the people not for the welfare of individuals and families but for the welfare of the State, at the cost of sacrificing individuals and families and inalienable rights.

Incidentally, each appears to fight against the other betimes.

Naziism was supposed to be the sworn foe of Communism.

Fascism was advertised as the sworn foe of Communism.

Eventually, they doffed their masks and became bedfellows.

At the moment New Dealism advertises itself as the sworn foe of Marxism.

If New Dealism survives to become the accepted form of government in this nation, this generation will live to see it shaking hands with Communism, Naziism and materialistic Fascism as the four of them celebrate the victory of a dead man — Karl Marx.

What common ground do the four of them occupy?

It is a long story.

In Russia, Communism came to power after the people were pauperized; after the well-to-do saw their property seized.

In Germany, Naziism rose to power after the people were pauperized; after internationalists — through the manipulation of money — seized the property of the well-to-do.

In America, it will be a similar story — but with a difference.

Our people will be pauperized by grasping "fool's gold" which will result in the closing down of factories, unemployment, and public disorder.

Our well-to-do will be taxed out of existence in an attempt to meet the billions upon billions of dollars of debt now being created by the gold manipulators.

And, by the way, as far as Catholics are concerned, who will support the churches following the next depression; following the confiscation of wealth through taxation?

The answer is: "The State." And this will mean a subservient Church — more subservient than one dare imagine.

And who will be to blame for this chaos?

Not the poor, misled, propagandized, misinformed and uninformed people; for the people are no better than their leaders. *Their leaders will be to blame.*

Leaders afflicted with crass ignorance; leaders moth-eaten with compromise.

Leaders, concerned with maintaining the *status quo* more than they were concerned with campaigning as did a St. Paul.

And they will salve their soft consciences by attributing the chaos to "God's providence."

It is not easy to conceive how the masses of people soon to be awakened to their predicament, are to accept such an analysis. For they are bound to recollect how those leaders co-operated, both by deed and by silence, with the international financiers.

Deported!

COLEMAN SAUNDERS, a 25-year-old American citizen, arrived in Hoboken, New Jersey, last week aboard the steamer *Maasdam* — unheralded and unwept after spending the last three months in a British prison.

Mr. Saunders' offense: he wrote two letters to a friend in America criticizing Britain's new dictatorship laws.

Censors had pried open the envelopes, and later Scotland Yard officials visited Saunders' residence and asked him about his political views.

When he gave the characteristic Yankee reply that it was "none of their business," they carted Mr. American Citizen away to jail (or *gaol* as our British friends say), locked him up in their British prison for three months, and then *deported him to the United States.*

If we are sincerely interested in establishing Mr. Roosevelt's "four freedoms" *anywhere* in the world, he might do well to start with Great Britain.

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Americans of Today

Sons of La Follette

"WE BELIEVE that this hemisphere—all of it—was set aside by our Creator for the ultimate destiny of man. Here a vast continent was kept virgin for centuries. Here it was ordained that man should work out the final act in the great drama of life. From the Arctic to Cape Horn let no foreign power trespass. Our hemisphere was divinely destined to evolve peace, security and plenty. It shall remain inviolate for that sacred purpose."

The above stirring words were spoken in April, 1938, by a former Governor of Wisconsin, Philip Fox La Follette, son of the late Governor and Senator from Wisconsin, Robert Marion La Follette, and brother of Senator Robert Marion La Follette, Jr.

The name of La Follette has long been synonymous with progressivism in America. It was Philip's father who, in 1900, wrested the state of Wisconsin from the corrupt hands of the railroad and utility barons and handed it back to the people.

Many forward-looking achievements in American public affairs during the last 40 years have had their origin in Wisconsin under the guiding hands of the La Follettes.

When the Elder La Follette, "Fighting Bob," first pioneered in progressivism he was maligned as "that leprous sore of German Socialistic treachery." During the last war, because of his firm conviction against our involvement, he was almost the most hated man in the United States.

After the war, however, "Fighting Bob" once again was able to lift up the torch of political and social advancement. Events after 1918 proved that the isolationist stand of that little Senate band had been right after all, and La Follette returned to public favor.

' ' '

Philip and Robert took over the torch when their father died in 1925. They inherited a well-knit political organization, but with it a job only half completed and a body of doctrine most difficult to put into effect.

Nevertheless, both of them began to carry out the program of their father with evangelistic zeal. In 1934, Philip established in Wisconsin the first all-inclusive unemployment insurance law to be enacted in any state of the Union.

Yet, despite their great record of public service in America, the La Follette brothers are today again being smeared in certain quarters as "Nazis" and "appeasers."

The reason, of course, is that they are following not only the domestic but also the foreign policy of their illustrious father. Both are among the leaders of that courageous little group of public figures who are battling to keep America out of the present war.

In a speech in New York last December, Philip La Follette declared we should "forge an iron ring around the Western Hemisphere" and devote ourselves to correcting here the social and economic evils which in Europe gave to rise to Fascism, Communism and Naziism.

When someone in the audience stated that we were already in the war, he retorted: "You say 'we,' I tell you *you're in the war in New York*. But there's a vast difference between what you find in New York and what you find past the Appalachian mountains!"

And Philip La Follette should know what people are thinking outside of New York. For, unlike Wendell Willkie, who was born in Indiana and came to New York, Phil La Follette was born in Madison, Wisconsin, on May 8, 1897, and has stayed there.

As a boy, Phil used to join in the family political conference and was grounded in progressive ideas by both his father and mother, the latter having been recognized as one of the most brilliant and able women of her time.

A studious scholar who found reading a better relaxation than ball games, Phil was also a popular student on the campus of the University of Wisconsin.

The World War interrupted his college studies and he joined the Army, becoming a Second Lieutenant in the Infantry.

Going back to college after the war, he graduated in 1919, at the age of 21, and got his LL.B. degree in 1922.

He practiced law in Madison until 1924 when he was elected District Attorney of Dane County, a post also held before him by his father. While serving in this office, Phil ran bootleggers out of town. And the young District Attorney went along with police on raids with a gun belted on his hip.

From 1926 to 1930, he continued his practice and lectured on criminal law at the University's Law School.

In 1930, Phil La Follette, then only 33, ran against Governor Kohler, who called him a "young squirt." Campaigning with all the fire and oratory that made his father famous, Phil was elected.

In 1932, he lost the election to Al Schmedeman; but became Wisconsin's governor again in 1934.

This was quite an accomplishment because in 1934 the Progressives, the La Follette group, were a party within a party. They had first to carry the Republican primary and then face an independent conservative Republican besides a Democrat in the election.

The Progressives had supported Roosevelt, but rather than line up with his New Deal party formed their own. Indeed, many of the better New Deal reforms found their origin in the *Wisconsin Idea*.

' ' '

Philip La Follette himself believes the New Deal to be basically wrong and has never been more than a mild supporter of Franklin Roosevelt. Since his speech in 1933 attacking the A.A.A., he has been a constant New Deal critic and has consistently refused a post in the Roosevelt Administration.

On principle alone it would be impossible for either La Follette to support a New Deal which seeks to divide rather than unite. In 1935, in an interview with Louis Adamic, Phil La Follette stated his American credo as follows:

"The idea of classes has no vital tradition in our American past and, in my opinion, any effort to make them class conscious would only confuse them, delay the whole thing, produce endless dissension among many who now have nothing against each other; for we Americans, I insist, are different from Europeans.

"America is different from Europe."

And when Adamic related how the notorious Communist, John Strachey, had voiced fear that Phil La Follette might become a potential "Fascist," La Follette shook his head and replied firmly:

"Fascism of some sort is not impossible in this country, but if I have any authority to say so it will not develop out of the *Wisconsin Idea* and the Progressive movement."

In 1936, La Follette was again elected Governor. The highlight of his term came when he ejected Dr. Glenn Frank as president of the University of Wisconsin.

Though young Governor Phil was smeared in the newspapers and criticized by certain educators for this action, he stood his ground and developments, apparently, vindicated his judgment.

' ' '

In April, 1938, La Follette announced the formation of a new party, the "National Progressives of America." It would, he hoped, become not just another third party but *the party* of the United States.

Some of its aims were to "restore to every American the absolute right to earn his living; ownership and control of money and credit must be under public and not private control; and security for all without coddling."

In his speech announcing the new party, Phil La Follette said: "Less from agriculture less from industry and business, and less from labor can only equal less for all instead of more for all . . . We cannot share the wealth unless we have first *produced enough real wealth to share.*"

' ' '

Philip La Follette has been accused by many of being an idealist who should write books and not attempt to be a politician. But his record of action speaks for itself.

So far his new party has failed to become a factor in American politics. But not because of its idealism. The march of events toward war in Europe stopped it and started the present Roosevelt "boom." The thing La Follette did not take into consideration was the power of the press, and powerful minority groups, to divert the attention of America from its own problems to those of Europe.

In the 1938 election the politicians of Wisconsin capitalized on La Follette's ejection of Glenn Frank and on the general depression throughout the country.

His enemies descended into the gutter and called him a "Fascist" and his party symbol a Swastika. Far from being a "Swastika," the symbol is a small cross on a white field bordered by a red circle, which stands for the cross on the ballot.

In the end Julius Heil, a business man, was elected and is now quite systematically wrecking most of the La Follette reforms.

Philip La Follette at the present moment may be a politician without an office, but he is not without a plan. He is still building his party and has devoted himself in numerous radio speeches to counseling the American people to stay out of foreign wars.

(Continued on Page 14)

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Comment

(Continued from Page 13)

In his recent testimony before the Senate Foreign Relations Committee he said the idea that the British were fighting "our battle" was the "sheerest nonsense!"

He pointed out that it is hardly possible that the "English (who) have withstood the worst bombings in world history, who have been offered American dollars for their blood, toil, tears and sweat, will worry about our interests if the opportunity for a respectable peace comes their way."

"Britain," he said, "is fighting because her very existence is at stake—just as six or seven months before the outbreak of war she *made a deal with Hitler Germany against American interests* because she thought her trade supremacy was at stake."

"Some one," La Follette stated, "*is being tragically fooled!*

"As an American, I am apprehensive that it is ourselves, and not those on the other side of the Atlantic. If we are not going to war—including an expeditionary force to foreign lands — Britain cannot win the smashing knockout the Administration is talking about."

Meanwhile, Phil's elder brother, "Young Bob," is keeping up the fight for peace in the Senate, where he has been since 1925. Together they make a fine team of which old "Fighting Bob" would be proud.

The Elder La Follette struggled gallantly, but vainly, to keep America out of the first World War.

Americans hope that two fighting La Follettes can succeed where the one failed.

Starvation British War Weapon

RELAXATION of the British blockade on the Continent, to permit the shipping of food, medical supplies and other essentials to unoccupied France, resulted from American sentiment which opposes the punishment of non-combatant populations in the waging of war.

The *Lease-Lend Law* empowers the President of the United States to shape and dispose of British war policies.

Having all the money and material in the world to lend, lease, give away or withhold, Mr. Roosevelt is in a position now to wield great influence at No. 10 Downing Street.

British statesmen recognize that Americans are not wholeheartedly sympathetic with the tight British blockade over Continental Europe. Many persons who have consistently opposed the political theories of ex-President Herbert Hoover are supporting him in his mercy campaign again to relieve starvation and famine of the innocent peoples of Europe.

Several weeks ago the British Embassy released an official statement which reiterated Britain's determination not to permit food shipments from the United States, or any other nation, to pass through the British blockade.

This was Britain's answer to Mr. Hoover's proposal to feed non-combatant men, women and children in occupied countries — made with the definite and responsible guarantee that the food shall not fall into enemy hands.

The British government rested its refusal on the suspicion that the food, directly or indirectly, would fall into German hands and thus prolong the war.

Britain's true purpose appears to be the creating of revolution within these nations through starvation, malnutrition and famine. British military strategists figure that a revolt of hunger-crazed peoples in the occupied nations, and within the German Reich itself, would deal a death blow to German militarism.

This hardly seems like a "Christian"—or even a "democratic"—way to wage war.

* * *

With regard to unoccupied France, however, the British maintained a diplomatic silence, mentioning only that the Admiralty would not permit food to pass through the blockade to "occupied countries."

The British did not want to force the issue of French naval convoys being used to bear food from the African colonies.

Although Vice Premier Darlan threatened to use men-of-war to convoy food ships, the British knew that the warships were tied up, boilers drained, fuel tanks empty, no ammunition stocked, and personnel wholly inadequate for battle service.

Furthermore these men-of-war would have to sail from Africa and Southern French ports through the British blockade and the Mediterranean navy.

The Germans themselves knew that the ships cannot and will not be used against the British. But the Germans hope at least to immobilize and neutralize the French fleet, and thus prevent its falling into British hands.

If Britain permitted food ships to pass through the blockade to unoccupied France, the Germans fear that the French might again enter the war with their fleet and African and Near Eastern troops.

So, apparently, the British will permit an occasional Red Cross ship carrying canned milk, vitamin concentrates, oatmeal, and possibly some wheat, to pass through the blockade. But only enough — attended with much publicity — to convince the nations of the world that Britain is not using starvation of non-combatants as a war weapon.

The British strategists realize, that more than 20 years after the first World War, the world still condemns Britain and the Allies for starving helpless non-combatant populations in Central Europe.

* * *

The Germans, on the other hand, are reportedly looting occupied France with its approximately 24-million inhabitants, by stripping the land of food reserves, resources and wealth.

Unoccupied France, with its 16-million people, is in even a worse predicament; for it has few factories, inferior railroads, unproductive lands and useless docks.

The Germans captured and held the best part of France — the agricultural and industrial areas. Furthermore, Hitler turned over to the government of occupied France some wheat, cotton, coal, oil, meat and commodities; but only, say observers, enough to buoy the influence of French Nazis to incite the inhabitants to revolt against the Vichy government, and continue the war against Britain.

Famine stalks the land in unoccupied France. Germany refuses to turn back to the inhabitants of unoccupied France food materials that have been seized from civilian commissars. And Germany refuses to release French prisoners of war, so that they may return to unoccupied France to work the fields.

Unoccupied France is not in the war. In theory it is as much a neutral as Spain or Portugal; but the British refuse to consider unoccupied France as a neutral non-belligerent.

It is demonstrable too that Germany has not lived up to the terms of the armistice. Nazis are continuing to employ every conceivable device to overthrow the Vichy government and to create a pretext for German occupation of unoccupied France; and German use of the French navy and army.

* * *

Up until a few days ago, the American Government had not lifted a finger to intercede with the British to permit the passage of food to unoccupied France, or to give the Hoover plan anything like a fair trial, as in the first World War.

In fact it seems that the Washington administration is still antagonistic and inimical to unoccupied France and to the regime at Vichy. When informed persons praised Marshal Petain and his government — and contradicted the prevalent opinion that his was a "fascist" regime — they were advised by the New Deal government to maintain a prudent silence on this matter.

So the statesmen of Britain are now willing to permit America to send food and medical supplies to unoccupied France with the usual guarantees — providing that the Vichy government takes steps to prevent the German infiltration of Syria, Tunisia and Palestine.

* * *

The British are especially worried about the work of German agents in Syria and Palestine. Thousands of German spies, *agents-provocateur,* disguised militarists and *saboteurs,* have been reported entering Syria, Morocco and the Holy Land.

German and Italian agents are reported trying to incite revolution among the natives of these French and British colonies, thus to keep the British Near East and Free French armies on guard duty and out of the war fronts.

If the revolution could be made widespread, these natives led by Nazi and Fascist officers might form an arm of the Balkans pincer for the eventual attack upon Iran and the Suez.

So the British Intelligence reports that unless the Vichy government takes steps to prevent Nazi activity in Syria, Tunisia and Morocco, the British Near Eastern armies cannot be dispatched to support of the Greeks and Turks in the Balkans.

Having received the practical assurance of Vichy that the Nazi infiltration will be halted, the British will permit some foodstuffs to pass the blockade on *navi certs.*

So even here, the British are forcing the Vichy representatives — under threat of starvation — to co-operate with the British war program!

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Comment

A Prediction

Hitler's Peace Plan

WHILE no one knows definitely what Adolf Hitler and his associates have in mind relative to the peace which will terminate the defeat of England, some predictions are in order at this time.

It appears that Hitler will attempt to incorporate in his peace some arrangement to set up a "United States of Europe," fashioned somewhat after the manner of the United States of America which, in theory, is made up of 48 distinct Commonwealths.

It appears that the German leader will endeavor to weld into one "federal authority" the various States of Europe.

This federal authority, likely, will control the navy and army as does the Federal authority in the United States control our Navy and Army.

The federal authority, likely, will control the postal and communications systems as does the Federal authority in the United States.

The federal authority, likely, will control the monetary system as does the Federal authority in the United States.

This would have an appeal to Americans despite all the propaganda aimed at disparaging it.

And this would not hold out very roseate hopes for the continuation of international banking because, with the assimilation of the Bank of England into the pan-European federation, there would be left standing the tottering pillars of the Federal Reserve Banking System to compete financially with the entire world.

* * *

One may go further in his predictions to state that, following the peace in Europe, Great Britain will bring about a closer union between Canada, New Zealand, Australia and the United States in an attempt to establish economic parity and financial parity amongst these unions.

How long these two unions—the Pan-European Union allied to the Asiatic Union, on the one hand, and the Pan-British Union allied to the Federal Reserve Bank Union, on the other — can continue at peace is problematical.

The former—devoid of gold—will be built upon an economic structure of work and production; the latter will continue upon the economic structure of gold and debt.

Should England be overcome by September, there is the possibility of the international jingoists in America endeavoring to take up the cause of the lost war to preserve the gold economy. In this they may even succeed for a time.

But, eventually, they are doomed to failure simply because international gold and international banking cannot subsist unless the manipulators thereof have an opportunity of playing one flag against another, and one people against another, by appreciating and depreciating their currencies through the shuttling of gold from one capital to another.

International capitalism has been compared to a snake which grows fat by devouring the victims of all nations. A snake cannot subsist by eating its own tail. Nor can international capitalism.

* * *

Months ago SOCIAL JUSTICE indicated that the Marxists in Europe were most anxious for Americans to engage in the present world war—at least indirectly, as we are doing—with the hope that we would *spend ourselves into destruction.*

And this very thing is being accomplished!

How?

By our Government's borrowing billions of dollars from the Federal Reserve Banking System, *forty and fifty times over and above the assets which the Federal Reserve Banking System has in its vaults;* by our Government's transferring this debt to the people of America through the process of taxation; by taxation becoming so heavy, following the conquest of England, that there will be little left for America to do except to repudiate in part, a great number of its bonds and currencies through a program of inflation.

Whatever the future months hold in store for us, it is definite that Britain cannot conquer Europe even though Germany cannot conquer Britain.

Listed amongst the casualties, come what may, will be international capitalism!

The Lady Who Came to Dinner

BEST story of the alien registration drive is from Wilmington, Delaware, where officials were amazed when a quiet, well-bred Englishwoman reported and asked:

"Must I register? I'm just a visitor here."

"Where are you from?" the officials inquired.

"England," she replied. "I came over in 1884. I haven't been naturalized, as I'm only a visitor."

"That's right, lady; don't be hasty," counsels the *Philadelphia Record.* "Take your time and look around."

Planes to Africa

HIDDEN in the cold, unemotional statistics of the Bureau of Foreign and Domestic Commerce, covering "dollar value" of aircraft exports, is one of the dramas of World War No. 2.

A careful breakdown and analysis of these released figures indicates an entirely new trend in the war. It discloses, for instance, that a preponderant number of American planes are going, not to England, but to Africa!

In fact, the flow of this increasing stream of hard-hitting fighter planes across the South Atlantic, through French Free Africa and across the British Sahara, is growing into a veritable flood which laps against the Balkans battlefront.

Of 419 airplanes exported from the United States to the British Empire during January only 102 went to England.

Virtually all the aircraft were big bombing planes, which flew across the Atlantic under their own power by way of Newfoundland.

The Government publicized separately "dollar figures" and "unit figures," but combining the two reveals that the 120 planes which went across the Atlantic to the African Gold Coast were of the pursuit or fighter type.

In addition, 19 planes were sent to the Union of South Africa — a total of 139 planes consigned from American factories to Africa.

The next greatest consignment went to Canada, which received some 135 of all types, many of them training planes.

Forty-three planes were sent to British Malaysia, as previously related in SOCIAL JUSTICE.

Nazi Reinforcements

IT HAS now been revealed that Mussolini ordered the American consuls and consular staffs to evacuate Palermo and Naples, to prevent them from learning about the embarkation of German troops for Africa from these southern Italian seaports.

About three weeks ago, Hitler dispatched a German mechanized division of 10,000 to 12,000 men to Africa. They left their heavy tanks behind in Italy; and, upon the advice of experienced desert fighters, took instead 200 light tanks.

A week later, Herr Hitler dispatched another division to supplement the two already on the African front.

At this writing, it is believed that Germany has 30,000 men ready to face the British in Africa. These soldiers were sent to aid the Italians, and to prevent the shifting of British troops from Africa to the Balkans battlefront.

The British would have been in Tripoli long ago, and the war in Africa would have been brought to a speedy close, if Hitler had not reinforced the retreating Italians with German troops.

All of Britain's Near Eastern and Nile armies would have been sent to Greece; if the Germans had not come to the aid of the demoralized Italians.

Thus, the Germans are determined to keep British territorials and colonials occupied in Africa, while they pull a Balkans *blitzkrieg* timed with probable revolutions in Syria, Palestine and Arabia.

The Nazi strategy appears to be that the British would fall back upon Bengazi and be content to hold this position throughout the Spring when rains and seasonal storms immobilize armies.

Thus, while the British are stalemated in Africa, German and Italian armies will attempt to clean up in the Balkans and move against further British positions in the Near East.

* * *

Current news dispatches tell of thousands of British troops pouring into Salonika, scene of one of the famous Allied victories in the first World War.

But military strategists are careful to point out that British and Greek troops cannot hope to hold northeastern Greece against a Nazi, Bulgarian and Jugoslav attack.

The British and Greeks would be forced to retreat south, to the mountains of old Greece.

It seems now, therefore, that the British and Greeks are counting upon Turkey entering the war as soon as the Germans attack Greece.

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Letters

(SOCIAL JUSTICE aims to make this page a free forum and readers' opinions are invited. Naturally, the views expressed are not always those of this magazine. We cannot guarantee that contributions sent to SOCIAL JUSTICE can be returned to the writers. Letters not signed with the writer's name and address cannot be considered, although the name will not necessarily be used. We reserve the right to publish all letters received unless contrary instruction is specifically given.)

No Pussyfooting

TO THE EDITOR:

Congratulations on the decision of "no more pussyfooting." May you have courage to go through with it. I shall breathe a prayer each day in behalf of it.

Detroit, Mich. —**Mrs. A. T.**

We Are All for Unity!

TO THE EDITOR:

In the last six months I have been a constant reader of your excellent publication.

I want to especially congratulate you on your fine views toward the international situation.

I am convinced the majority of the people see behind all the false cries and slogans of the war-minded groups.

It is a pitiful and disgraceful thing that the leaders and groups who would unite and speak for this majority are shackled, besmeared, ridiculed and intimidated.

In closing, may I repeat two paragraphs from your editorial "No More Pussyfooting"—

"We are going to continue to tell the truth, as God gives us the grace to see it and the strength to tell it.

"We are going to continue, positively, to be pro-Christ and pro-America, come what may."

More power to you!

I would rather see SOCIAL JUSTICE Magazine banned than to have it, or allow itself to be forced to discontinue its truths and ideals.

Your publication may be assailed as "obstructionistic." It has already been called Communistic, Fascistic and radical, but those of us who read it know these charges are false. May no pressure, not even under the guise of a false national unity, sway you from your stand or purpose.

Indianapolis, Ind. —**C.K.**

American First

TO THE EDITOR:

Allow me to congratulate you upon a most interesting article in SOCIAL JUSTICE—"Do Jews Want Christians to Abandon Lent?"

As a non-Catholic, I have been a reader of your great magazine for the past five years. For the truth, give me SOCIAL JUSTICE.

I purchase your magazine from one of the "few" newsdealers who dare handle it. This week's issue was sold out very quickly and I have told my friends to be sure and get this particular issue, for the above article is a revelation.

In connection with another article in the same issue, *"America First" Committee Stymied*, allow me to present another incident in reference to this hundred per cent true-American organization of which I am a proud member. This will bear out the workings of a powerful "invisible government," a group that is rushing our Republic headlong into destruction, namely our physical entry in this foreign war.

On March 11th, at 3:50 P. M., the *Lend-Lease Bill H. R. 1776* was entered upon our Federal Statutes as a law; and on March 12th, we received (as several of my friends did) post-cards from the *America First Committee*, urging in a last minute appeal to do all possible for the defeat of this bill.

I was amazed to find the postmark on these cards stamped March 7th—normal mail delivery from Chicago from where these cards emanated, is two full days. Where and why were these particular cards delayed in delivery?

Could we have more articles opposing any form of UNION NOW —the wily organizers of this most un-American scheme are making quiet headway. They must be stopped. We want no union with the British commonwealth.

We are for America first only.

Astoria, L. I., N. Y. —**W.H.S.**

Intolerance

TO THE EDITOR:

The way they always smear Father Coughlin, and Col. Lindbergh, too, is sickening.

Most everything Father Coughlin has said has come to pass. Certain rabbis have the audacity to preach insults from their pulpits under the guise of religion and directed against Christians. If this was the other way around, what a rumpus our daily newspapers would kick up and scream about intolerance!

All we read in the *Bronx Home News* these days is about these Inter-Faith Councils. There is a Protestant minister, a Rabbi, and sometimes the name of a Catholic priest is also mentioned. Either they are at a luncheon somewhere or at some church or temple. I do not see why such procedures are necessary at all.

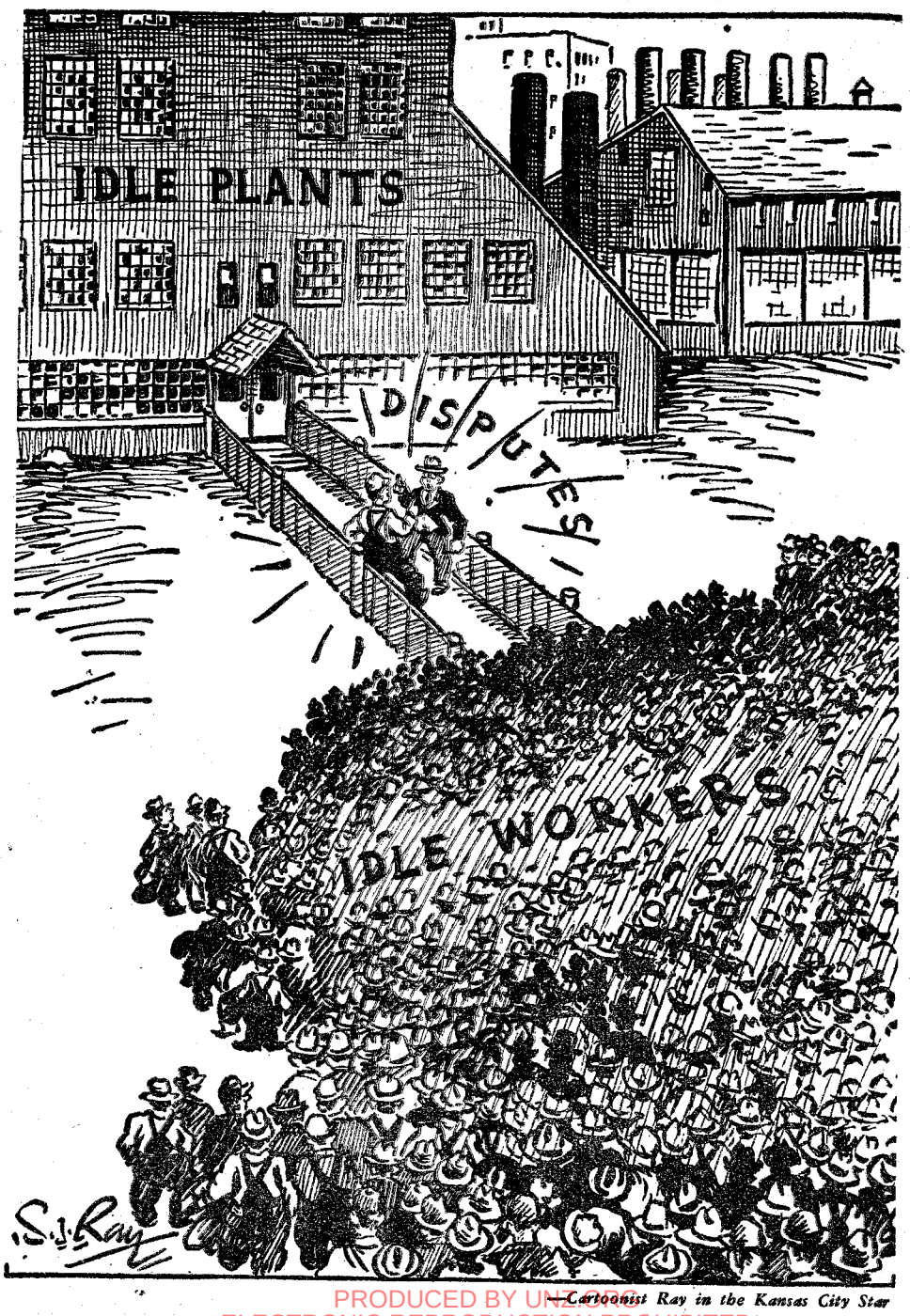
I think the rabbis and their brethren are getting along fine without our help, and I, for one, resent this very much, especially in the face of the aforesaid insults against the Christians.

There are two bills before Congress now, *H. R. 7603-7604*, to curb free speech. If these bills go through, then SOCIAL JUSTICE and other publications that dare tell the truth, will be barred from the mails.

Perhaps it would be a good idea if you would publish this and ask your readers to write to the Representatives to defeat these bills, because they are vicious and un-American.

Bronx, N. Y. —**A.M.S.**

What About This Bottleneck?



—Cartoonist Ray in the Kansas City Star

Investigate Money Control

TO THE EDITOR:

There is an annoying question that is disturbing the minds of many Americans in recent months which few people are unable to solve, and I believe it would be appreciated if any of your readers could supply the proper answer.

Why wasn't our national defense built up until the national debt had reached the ceiling, and wealthy Americans and others were given an opportunity to invest their money in tax-exempt, interest-bearing Government bonds backed by the gold in the Government vaults in Kentucky?

The Dies Committee was doing a good job in uncovering subversive activities that are interfering with the progress for national defense, and perhaps it might be well if Congressman Dies would extend his investigation into our privately-owned money system and make known to the American people its relation to prosperity in time of war and depressions in time of peace.

Evidently, the Federal Reserve Bankers receive interest on the money appropriated to finance war in time of prosperity. And they also receive interest on the money appropriated to relieve unemployment in time of depression on a 10 per cent investment.

There are two kinds of democracy — atheistic democracy and Christian democracy. It would be interesting to know which kind the expounders of democracy have in mind for the American people when this war between capitalism and anti-capitalism comes to an end.

—**Interested American**

So. Hadley Falls, Mass.

Dictators Differ

TO THE EDITOR:

It seems necessary and imperative at this time to call the attention of some leaders who speak on the radio or through the press, to the unfairness and prejudice with which they judge and condemn in equal terms the three dictators and only them, if not only two of them, leaving out the worst.

Now there is a great difference among them — particularly between the Soviet dictator and the Italian dictator. Everyone who knows something of the present history should know this difference.

In Italy there is complete freedom of worship; properties and religious institutions confiscated by former government have been given back to the church; there is again religious instruction in the schools. New churches have been built by the government; the clergy is supported by the same; reclaimed lands have been given to the farmers; poor people have been helped and are helped on the occasion of a new-born child, instead of being reminded of birth control; a corporative form of government is developing approved by the Holy Father, and so on.

In Soviet Russia the opposite has been done, even with wholesale bloodshed!

Hence with what sense of justice and fairness are the two dictators always joined together?

Newton, N. J. —**M.A.H.**

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Letters

Murder for Profit

TO THE EDITOR:

Newspaper columnists are protesting that goods being sent to Soviet Russia by the United States are finding their way to Germany. Many Congressmen who voted for the *Lend-Lease Bill* have the same lament.

What is so curious about that? Has it not always been that way? That is what wars are for! And "neutrals" must help.

Industry and finance are never at war. They are always in war (on both sides) for profit. The only true definition for war is—"murder for profit."

Those who cried loudest about Japan invading China were selling scrap-iron and oil to Japan to enable her to continue the invasion of China.

Under the *Lease-Lend law* we have become the arsenal for Great Britain's war, because, ostensibly, Britain was unable to supply her own war needs. Britain, however, has not let the war interfere with her foreign trade for she is supplying the trade in South America in competition with the United States, and mind you, carrying the goods in their own ship bottoms while pleading to us for help—particularly ships.

The battle-cry in this war is the same as it was in all previous wars —*"Onward Christian Soldiers—We Need the Profits."*

Cincinnati, Ohio —J.J.D.

People Aware of It

TO THE EDITOR:

Winchell's remark on the radio should not go unanswered.

Quote: "St. Patrick drove the snakes out of Ireland. Today, the R.A.F. are driving them back to Rome."

Why that pronouncement as to Rome?

I am making a tour to find out if I am out of accord with the general thought of my fellow Americans.

I have traveled through Illinois, Indiana, Ohio, West Virginia, Virginia, Georgia, North and South Carolinas and Florida. The Floridans feel much as I do. I have also traveled through Alabama, Mississippi and am now in Louisiana.

Concensus of opinions are from filling station attendants, law enforcement officers, hotel employes, road-side stand operators, and *all agree that it is terrible we are being sold out and double-crossed!*

Some of the supposedly illiterate say, "What about F.D.R.'s prayer of hating war?"

I am candid to say that my fondest imagination could never have convinced me that the masses are so conscious of the double-cross.

Tallahassee, Florida —F.M.

Praise for Senator

TO THE EDITOR:

We mothers have been so busy writing constantly for the past two years to our Representatives to protest each step toward war, that we have to neglect our own duties.

Seldom do we get a chance to write to Father Coughlin and SOCIAL JUSTICE to express our gratitude for the wonderful work done for us in behalf of our God and country. We do work with them both, and pray continually for success, while we practice and fight for our sixteen principles.

One favor SOCIAL JUSTICE readers in Connecticut ask and one we think deserving: Would it be possible to give our loyal, hard-hitting Senator John A. Danaher a good write-up in SOCIAL JUSTICE?

He is most worthy. No doubt SOCIAL JUSTICE knows a great deal of the splendid work Senator Danaher has done in his short term of office. He was elected on a protest vote against Senator Augustus Lonergan, who consistently ignored his constituents' wishes, and many of them now knowing who his opponent was, voted in a Republican, John A. Danaher.

Our late Senator Borah pointed to Senator Danaher on the floor of the Senate one day and said to his listeners, "That young Senator is worth watching, he is going places."

We mothers have visited his office, have been addressed by him and have listened to his many speeches. We in Connecticut think that Senator Danaher stands on a level with Senator Wheeler.

We mothers knowing how Senator Danaher has fought in the Senate and on the air for Christian America, think he should be given wider publicity.

Waterbury, Conn. —Mrs. P.E.J.

Likes Larger Type

TO THE EDITOR:

My fondest wish and hope is to have Father Coughlin restored to the audience of the air.

To that end a group gathers in Church each week on a special day to pray for his return. The nation needs him now. These coming months will be our great test. Will we survive?

Will Christ be allowed to walk among His followers unmolested? I wish we had the answer.

How I wish I could do something really fine in helping to make Father Coughlin's Silver Jubilee a happy one.

SOCIAL JUSTICE is so splendid there is nothing left to be desired, now that the print is large enough for us older people to read easily, and the spacing is better, I try so hard to have people try it only for six months, just to be convinced that they can get factual news which they cannot secure in any other paper.

With my best wishes to Father Coughlin and SOCIAL JUSTICE.

Bronx, N. Y. —Old Faithful.

What's in a Name?

TO THE EDITOR:

Great Britain has only been conquered twice; first, by William the Norman, then, by Montagu Norman.

Remember that Montagu was the gent who registered here in our midst a few years ago as "Professor Skinner"?

What's in a name? Let's ask W. Morgan-Wilkie.

Chicago, Ill. —R.E.B.

Akron Public Library Is Only One Instance!

TO THE EDITOR:

Please send me a copy of the book *"An Answer to Father Coughlin's Critics."* I had a copy, but gave it to the Akron Public Library and now neither I nor the Library has a copy.

I happened to be looking through their index one day last Summer and noticed that the Library carried a copy of the General Jewish Council book, *"Father Coughlin—His Facts and His Arguments."* I decided that since the persons in charge of the Library felt that subject matter of the General Jewish Council book was important enough to be placed in the Library, then the subject matter of its answer, *"An Answer to Father Coughlin's Critics"* was also important enough to be carried on the Library's shelves.

I took a copy down and the clerk said that it would be given to the proper persons to be placed in the Library. About three weeks after this I went to the Library and neither *"An Answer to Father Coughlin's Critics"* nor the General Jewish Council book were listed in the Library's index. Three weeks later I revisited the Library with the same result, neither book was listed in the Library index.

I was content that should those in charge have felt that they were being engaged in a "controversy" and that since the Library was public they would deny both books room on their shelves, I would let the matter drop, and I did.

Yesterday, as I was passing the Library, I was prompted by a hunch to see if anything had been done about the books since last Summer.

Sure enough, something had been done. The General Jewish Council book, *"Father Coughlin, His Facts and His Arguments"* was back on the Akron Library's index; but the book *"An Answer to Father Coughlin's Critics"* was not on the shelves nor was it listed in the Library's index.

I made inquiries of the person in charge of books being accepted and nobody knew anything about the book *"An Answer to Father Coughlin's Critics."*

Nobody could say why the General Jewish Council book was removed and later returned, and why *"An Answer to Father Coughlin's Critics"* was never put in the Library.

If you send me a copy of *"An Answer to Father Coughlin's Critics,"* I'll see to it that a copy is placed in the Akron Public Library or that the General Jewish Council Book is removed for good.

Akron, Ohio —E.E.L.

Most of Us Will

TO THE EDITOR:

I am enclosing check for the renewal of my subscription to your interesing paper.

I hope you will be able to continue, although I am inclined to fear the pro-British squadron would like to keep you out of the mails as well as off the air.

No one can afford to miss the immense amount of information that you are able to present to your readers, but it isn't everyone who would have the time and patience to absorb all the facts you have to offer in support of your contention as to the foreign or domestic warring factions.

I am glad to say I have the time and patience to read your message.

I wish we could all live long enough to see the outcome of the 1941 debacle.

Palmer, Mass. —W.S.A.

Discovers Social Justice

TO THE EDITOR:

I never knew there was a paper SOCIAL JUSTICE. If I did, I would have got in contact with you long before this. I happened to come across your publication in a local barber shop.

I was about to lay it aside without reading it, when on the cover I observed Father Coughlin's name. That was enough. I paid the barber ten cents for the copy and carried it home.

I read SOCIAL JUSTICE carefully and I grew interested because it was a Father Coughlin's publication. I was at a loss to understand why Father Coughlin's voice faded from the radio. Every Sunday I listened to his weekly broadcast and then I heard no more.

But thank God I've found SOCIAL JUSTICE magazine and now I am convinced that Father Coughlin has not entirely disappeared.

His interest in the public to create a paper like SOCIAL JUSTICE is quite deserving of gratitude on the part of its readers.

Peekskill, N. Y. —S.T.

It's Up to the Union

TO THE EDITOR:

This letter is to inform you of a condition existing in the International Ladies' Garment Workers' Union.

Last year, they were compelled to work one-half a day without pay for the benefit of the Jewish refugees. This year the same thing is happening. They have to work half a day without pay for the Jewish refugees. If they don't work, the money is taken out of their salary, anyway.

The workers opposed this plan and proposed to contribute a dollar for the refugees, but the union told the chairlady that this was unsatisfactory to them, and they wanted their own plan carried out.

Therefore, I wanted the readers of SOCIAL JUSTICE to learn, if not already known, of the conditions that are present. Something should be done about it.

Brooklyn, N. Y. —K.G.S.

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Comment

The Merry-Go-Round Has Broken Down

DESIGNATING the "middle class" as those between the extremes of dire poverty and immense wealth, and earning "upwards of $50 a week," one of the popular economic commentators points out that this class, which has been "on a merry-go-round of free spending, instalment buying and luxury-indulgence since the World War era," soon will have to "get off and walk."

"The three-time election of President Roosevelt," the commentator continues, "was to a large degree brought about by a demand on the part of the Middle Class for a miracle man to make the merry-go-round work again and return them to a more abundant life—if you could call such a life an 'abundant' one.

"No man, however, could put that merry-go-round back together again," this expert asserts.

New Deal policies, in the very nature of things, were bound to speed up the complete breakdown of the machine.

"The more billions the New Deal put into the machine to make it work, the sooner was the machine bound to fall apart completely, as the piston rings wore out and the machine used more and more oil—and 'oil' for this machine is called 'taxation.'

"Throughout history when national taxes absorb the enormous percentage of the national income they do today, there can be no such group as a prosperous middle class.

* * *

"You simply cannot hand around billions of dollars in a country without a moral as well as a financial breakdown," the commentator cautions.

This was demonstrated, the writer maintains, in the "emancipation" of women from family "drudgery." Huge new beauty parlor and cosmetic industries sprung up like mushrooms. The rearing of large families became as obsolete as housework, and was displaced by an era of bridge parties and country clubs.

"The young married woman whose mother had never had a maid suddenly decided that one couldn't get 'anywhere' in this world unless one had a maid ... Summer homes, which in the past had been luxuries confined to the very rich, now became necessities for ambitious wives anxious to hold their own, as the merry-go-round went round."

In increasing numbers young married women retained their jobs rather than relinquish the added income which enabled her and her working husband to buy luxuries and thereby "keep up with Jones'."

Prophetic Peer

TWO RECENT items are of interest to every American who inclines to ignore sound realities in his zest to have this country save the world.

One is by Constantine Brown, international observer writing for the McClure Syndicate; the other is a report by Joseph Barnes of the *New York Herald-Tribune* staff at a recent luncheon of the Foreign Policy Association.

Mr. Brown's article reports his conversation with Ramsay MacDonald and Lord Thompson, air secretary, in London twelve years ago.

"Neither you nor any other so-called statesman in this world of ours can put a stop to the march of history," the General is reported as saying. Mr. Brown continues the quotation:

"Europe is through. It will be torn to shreds in less than twenty years by other wars and by the blindness of its leaders.

"Civilization is moving to the Western Hemisphere. And neither you nor anyone else can stop the march.

"It started thousands of years ago in the valley of the Tigris and the Euphrates. It moved to Phoenicia and thence to Egypt, to Greece, to Rome and now it has reached its peak in Western Europe.

"We have had it for 700 years—a longer time than we deserved it. The collapse will necessarily come. The invasion of the barbarians will come from within—not from outside, as was the case with the Roman empire. But it will come, and in our time.

"The nation which will be able to dominate the skies of the European continent with its planes will be the one which will destroy everything that is dear to you and me.

"Don't worry about the fleet. It is a thing of the past. It will not be able to resist the new weapon—the airplane—regardless of what naval experts may say.

"I can foresee a time in the near future when his majesty's fleet will have to roam on the high seas because its bases will have been destroyed by swarms of unbelievably fast and efficient airplanes. Believe me and don't worry about naval parity!

"If you want European civilization to continue for a while, urge the Conservative party to pay more attention to the air arm than the royal navy. And when our Labor party assumes power once more, let's concentrate on aviation."

* * *

These, says Mr. Brown, were the prophetic words of the late Lord Thompson, who lost his life two years later in France in the disaster of the airship R-101 on the dirigible's maiden trip to India.

In the light of what is happening today it is obvious that the former British Air Minister was right, both in his estimate of the future of air power and in his prophecy that Europe was through and that civilization is moving bag and baggage to the Western Hemisphere.

* * *

Mr. Barnes' remarks the other day seemed like a bearing out of the prophecy.

He said:

"Germany's power to resist the effects of the blockade is, for us, a terrible story.

"Germany lacks copper, nickel, cotton, wool and the ferro-alloys used in the manufacture of steel, but in spite of those particular needs, Germany is the second greatest producer of steel in the world!

"The Germans knew that their problem in warfare was to withstand the effects of an 'encirclement' of Germany. Therefore, they prepared for it in every way.

"They learned how to make artificial clothing, food, oil and armaments.

"Right now, they want to cover the Danube Valley with soy beans, from which they can make many things.

"Having seen how well the Germans are able to do things like that, it is my opinion and the opinion of many experts that Germany can withstand the blockade indefinitely."

War 'Prosperity'?

WITHOUT the unprecedented expenditures for the nation's war program what progress would the New Deal have made at this date toward reducing unemployment?

That question comes to mind after scanning a report of the Social Security Board showing that W.P.A. rolls and total Government relief costs increased 1.8 per cent from December, 1940, to January, 1941.

This despite the fact that 2-million idle men have been put to work in defense industries since September, according to William S. Knudsen's testimony before the Senate Appropriations Committee.

Two million men have been reemployed, yet W.P.A. rolls rose from 1,826,000 to 1,858,000!

The war program is indeed timely.

Courtesy or Reward

DEFEATED in the election last November, Ex-Congressman Kent Keller, New Deal Democrat from Illinois, refused to accept his constituents' rebuff, and has established himself as an "unofficial representative of his district" in Washington, D. C.

With the permission of Chicago's New Dealer, Chairman Adolph J. Sabath, of the House Rules Committee, Keller at this writing continues "in office," to the extent of free office space, free telephone, free lights and free typewriter in a room in the old House Office Building.

Perhaps the former Congressman is merely conscientious and is trying to count up to 65-billion so he will realize how much money he and his colleagues have spent in the last few years. Or, maybe, he is "doping out" a plan to pay off the national debt.

Congressman Harold Knutson of Minnesota, possibly taking that into consideration, moved on the floor of the House to increase Keller's comfort.

"Think how a cafeteria would contribute to his enjoyment, and a Roman bath, or perhaps a Turkish bath!" the Minnesota colleague commented.

"Think how a radio, a phonograph, an electric refrigerator, and an electrically equipped laundry would help brighten that spot! It would not cost much as expenditures go these days, neither would such expenditures evoke criticism when it became known that they were made in behalf of an individual who did much in the eight years he was here to add to the entertainment of the House."

Mr. Sabath interposed that the courtesy being extended to Mr. Keller should not arouse criticism inasmuch as "it does not cost the Government anything."

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Comment

A Dangerous Bill

A STRICT interpretation of a bill introduced recently in the New York state legislature would make "illegal" the public display of a crucifix, a Catholic prayer book or a rosary.

The measure, proposed by State Senator Phelps of the Thirteenth District, would prohibit the printing, writing, or broadcasting of any statement "which in any way incites, counsels, promotes or advocates hatred, abuse, violence or hostility against any group or groups of persons by reason of race, color, religion or manner of worship."

It also would prohibit the renting of buildings for "that purpose" or to "exhibit or display at any meeting of three or more persons or in any parade, public or private, any banner, emblem, picture, sign or token" that might incite hostility.

While every informed person knows that nothing in the liturgy of the Christian faith is intended to incite hatred of any race, non-Christians might construe certain statements in religious prayerbooks as "tending to incite hostility" against them.

A crucifix represents Jesus Christ who was nailed to the Cross by Jews who refused to accept Him as God.

Thus a public display of that "emblem" might be interpreted by some anti-Christians as "offensive" and "inciting hostility."

* * *

A SOCIAL JUSTICE correspondent recalls that the *Phelps Bill* is similar to the *Feely Bill*, submitted to the New York State Assembly several years ago.

"If I recall correctly," this reader writes, "this *(Feely) bill* was defeated on the grounds that, according to its language, one might not be permitted to stand on the sidewalk in conversation while displaying openly a cross or crucifix, for that would be tending to cause or create racial intolerance by offending a passerby who might be of the Jewish faith, for example.

"The passerby could, according to the language of the *Feely Bill*, demand the arrest of the person displaying the crucifix.

"Also, according to the *Feely Bill*, a salesgirl in a store could not, in keeping with the law, wear a crucifix around her neck.

"Likewise, it would be illegal for a clergyman to either say his beads in public, or read his breviary on a car or train!"

British Hollywood

IF YOU have wondered why Hollywood is a hotbed of interventionists and why it grinds out pro-British, anti-Nazi propaganda calculated to breed a war fever in America, the following information may be illuminating.

Hollywood and Great Britain are linked together in a close financial bond fashioned by international bankers of New York and London.

Long an "open secret" this fact was publicized by the *Chicago Tribune* recently after an examination of Government and banking reports.

Loew's Inc., one of the largest American motion picture firms, owns a $3½-million share of Gaumont-British Picture Corporation, while Britishers, in turn, own approximately $800,000 worth of Loew's stock. The firm has more than 30 foreign subsidiaries, including theatres in London, according to the *Tribune.* Approximately one-third of its stock is owned by the Chase National Bank of New York.

British subjects also have an interest in Paramount Pictures, Inc., a company which in 1939 reported investments in England totaling $5-million.

Reports of Twentieth Century-Fox reveal it has a $3,737,757 slice of Gaumont-British Corporation.

United Artists, a closed corporation, is owned principally by Mary Pickford, Charlie Chaplin, Alexander Korda and the Douglas Fairbanks estate.

Showing the preponderance of British influence there, the *Tribune* points out that Chaplin is British-born "and still a British subject; Alexander Korda, a British producer"; and the Fairbanks estate is now considered British because Fairbanks' widow is the former Lady Ashley of England.

At one time, continues the *Tribune*, a London corporation owned 52 per cent of the stock of Universal Pictures, Inc., a firm which reported in 1940 that more than half its foreign business the previous year had been British.

Radio - Keith - Orpheum (RKO) has a working arrangement with Herbert Wilcox, a British producer, whereby it distributes his English-made pictures in the United States.

Apart from the interlocking financial kinship of Hollywood to England, the intense interest of the movie moguls in a British victory over Germany can be understood from the fact that before the war Great Britain was Hollywood's best picture customer outside the United States. British money flowed into the Hollywood coffers at the rate of about $35-million annually.

Perhaps these facts will serve to explain in part why the "brains" of Hollywood have jumped on the interventionist bandwagon and are seeking to influence the American public in the same direction by presenting films designed to stir up a war hate against the enemies of Britain.

'Expert' Opinion

MR. THOMAS D. CAMPBELL, a wheat production expert, went to Soviet Russia in 1929 to aid the godless rulers of that regime in establishing the agricultural phases of their Five-Year Plan.

He reportedly has made three trips to Russia and has talked to Josef Stalin and other Soviet leaders.

Apparently, he was quite impressed with the Soviet's noble experiment.

"I thought he (Stalin) was the smartest leader in Europe at the time. I still think Russia may be the greatest power for peace," Mr. Campbell is quoted in an Associated Press story from Washington.

The same dispatch reports that Mr. Campbell, who pins his hope of peace on ruthless Russia, "has passed the last month here, calling frequently at the White House for confidential talks with President Roosevelt and conferring with a number of top-ranking Roosevelt Administration officials."

The conversations were a prelude to a scheduled flight to London where Campbell was expected to advise the British on methods of achieving mass production of wheat in the British Isles.

British Raids . . .

(Continued from Page 10)

"Furthermore, these raids were not confined to the day time; they took place in the dead of night, or in the early hours of the morning before dawn; the doors were battered in with the butt-end of rifles, and revolvers were brandished as the members of the family, even women and children, were compelled to answer questions.

"During these raids many arrests were made; some of the men and boys were interned, some were imprisoned, and the rest, after being detained for hours at the police station, were released.

"Many of those released, *for whose arrest no reason could be alleged, when they returned to their places of employment next morning were informed that others had got their jobs.* In the light of this who would deny that the raids were successful?

* * *

"The injustice, the cruelty, the unfairness of these raids, the circumstances in which they took place, and the manner in which they were carried out, do not now concern us; what we wish to call attention to is, that they are attacks on the sanctuary of the home and on the decencies of family life.

"As Catholics, we are constrained to enter a most emphatic protest against these continued, these wanton violations of our Catholic homes, these gross indignities to our Catholic families.

"Sometimes, as a result of these raids, more often on account of the number of unemployed — and in the Six Counties it approximates the colossal figure of 70,000 — men have been compelled to go across the water for work when the miserable pittance of their doles is withdrawn.

"Here again, we pass over many grievances on which we might dwell — the dangerous nature of the work, the terms of employment and its precarious character, the lack of facilities to practice their religion — and we would point out how detrimental to the family is the absence of the head. This prolonged separation of husband from wife, of father from children, is bound to have a pernicious effect on family life, and will ultimately prove detrimental to the best interests of the State."

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NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

The Holy Democracies

PROBABLY the majority of Americans, following Mr. Roosevelt's frequent allusions to democracy, are of the opinion that the great democracies have gone to war against the great totalitarians for the purpose of restoring liberty to the world.

Definitely, Greece has not been a democracy for years.

Definitely, Turkey ran away from democracy almost a decade ago.

Definitely, Russia and China are so far removed from the category of democracy that it is childish to attempt to classify them as such.

* * *

Recognizing that this war is one of international capitalism (based on gold and debt) against anti-capitalism, we wish to set down the thoughts expressed in a recent issue of the British publication *The Patriot:*

"I wish that some of our silly newspapers would cease their futile and monotonous chatter about 'democracy' and the 'democracies.'

"The last war, it may be remembered, on which we entered as an ally of the French Republic on one side, and of its particular ally known as the Russian autocracy on the other, was discovered some years later to have been fought 'to make the world safe for democracy.'

"What it did or did not make the world safe for, we have, to our cost, discovered.

"But, today, I should very much like to know exactly what so many journalists and second-rate politicians mean by 'the democracies.'

"Amongst the oppressed nations for whose cause we are fighting there are four authentic monarchies, and we happen, what they seem so often to forget, to be living under an ancient and honored monarchy ourselves.

"Mr. Eden, the other day, very rightly rebuked someone who complained that our historic ally, Portugal, whose friendly collaboration, though not actually a belligerent, is so vital and important to us in so many obvious ways, has discarded the outward machinery of 'democracy,' and happens to be, in spite of the fact, one of the best-governed nations in Europe.

"Turkey, also, on whose potential assistance in emergencies, we so largely rely, is not exactly a 'democracy.'

* * *

"Our object in this war is not to impose any particular system of internal government on any nation, but to see that each nation is free to adopt whatever form of government it thinks best.

"No sane person would have suggested going to war against Germany or Italy merely on account of the particular machinery of government which the one, an avowed dictatorship supported by popular vote, and the other still nominally a monarchy, thought fit to adopt.

"What we are resisting and will resist to the end is the attempt of these two nations to overrule the freedom and independence of their neighbors and to carry out their openly avowed aim of destroying our kingdom and empire.

* * *

"What exactly is meant by 'a democracy' I have never been able to discover. It presents such a protean aspect in the various countries where the term is most in use.

"In the United States, whose institutions are certainly very different from ours, it has been interpreted and practiced as the cult of individual freedom, and a rooted objection to undue governmental interference with the lives and activities of the ordinary citizen.

"This interpretation we have, hitherto, largely shared, though I notice that the more our modern democrats rant and rave about their imaginary ideal, the more anxious they seem to deprive us of every form of freedom whatsoever."

Father Coughlin's Warning to C. I. O. Borne Out Now In Wave of Red Strikes

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